

VOLUME XVII

JUNE, 1901

GENERAL LIBRARY,

UNIV. OF MICH.

NUMBER 6

JUN 10 1901

THE BIBLICAL WORLD



COPYRIGHT 1901 BY THE UNIVERSITY OF CHICAGO

The University of Chicago Press

\$2.00 A YEAR

30 CENTS A COPY

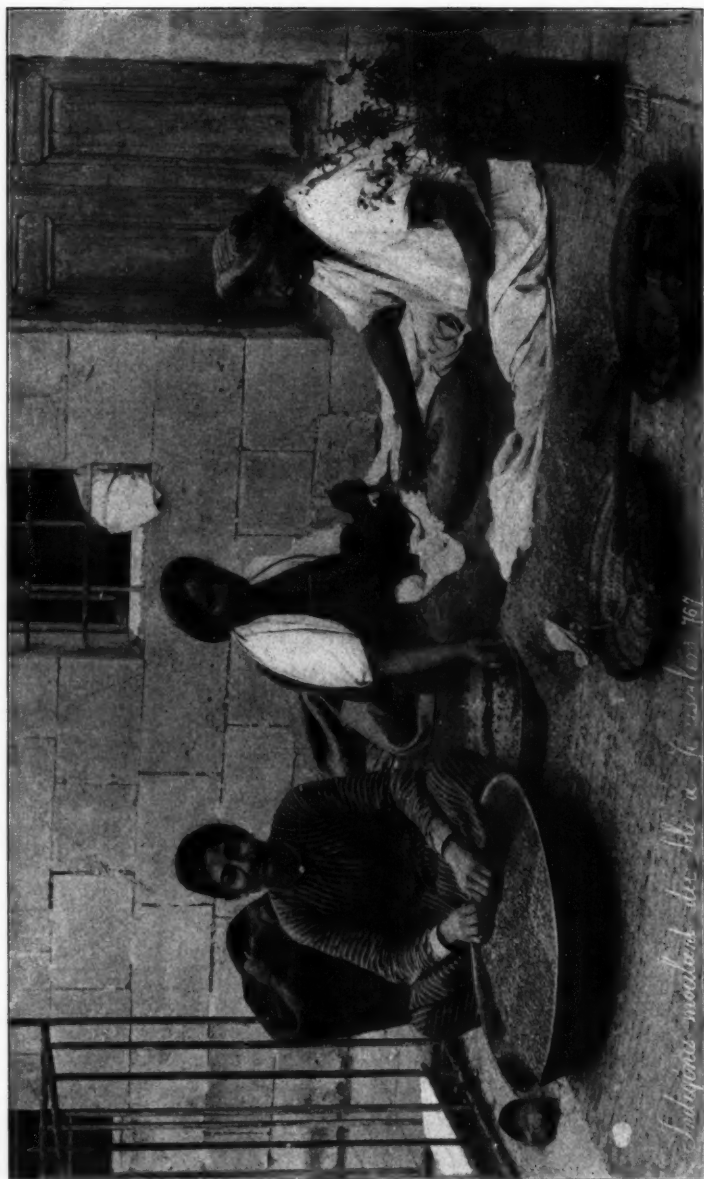


The First Message from Mars

ALL RIGHTS SECURED.

MADE IN U.S.A.

MADE IN U.S.A.



TWO WOMEN GRINDING AT THE MILL

THE BIBLICAL WORLD

VOLUME XVII

JUNE, 1901

NUMBER 6

BIBLE STUDY AND RELIGIOUS INTEREST.

THE chief justification of Bible study must always be the awakening, the development, and the education of personal religion. All grammatical, literary, historical, critical, and archæological investigation finds its inspiration here; for were it not for the religious value of the Scripture, it is hard to see why the work of specialists in these subjects should interest any but small groups of cultured men and women. As it is, scholarly work in any department connected even most indirectly with the Bible is supported and welcomed almost exclusively because it is hoped that thereby we may be the better able to understand and appreciate the Word of God. And this is as it should be, for the Bible is primarily a religious literature, and its message most of all is a revelation of God as he has been seen in human life. To go to it for the development of one's own religious life is therefore but to take it at its own valuation and to insure the accomplishment of its real mission.

Whenever a truly religious attitude of mind is possible the religious results of Bible study are assured. As one cannot study poetry properly in the spirit of the grammarian (however valuable grammar may be as means of interpretation), so one cannot expect to study a religious writing to the best advantage except in a religious spirit. And if one has this spirit, it matters little through what scientific avenue he comes to the inspiring teachings

*BIBLE STUDY
WITH THE
RELIGIOUS SPIRIT*

of the biblical books ; he will always find his religious nature growing. Therefore it is that the Christian scholar must always be the best interpreter of the biblical writers.

To underestimate this fact is to underestimate a fundamental prerequisite of interpretation. The interpreter of the Bible must be religious to be a good interpreter. But we are less concerned now with this aspect of the matter. Because of this very power of the Bible to arouse the religious nature, it is a mistake to demand that one shall be religious before he attempts to study it. To make such a demand is to curtail the Bible's influence, and to limit the success of the religious teacher.

For the religious influence of the Bible is by no means limited to those who come to it in sympathy with its teachings and purpose. The study of its contents not only develops, it awakens, religious interest. A class of college students, for instance, may be taught to study the Bible as literature or history, yet the very contact with such subjects arouses, sometimes unexpectedly, genuine religious life. Interest in its literary character, in its sociological materials, in its history and archæology, carries one inevitably to an interest in its God and its teachings as to duty. The attitude of mind that holds the Old Testament as little else than a collection of mere folk-stories is not conducive to inspiration. Yet, even if one come to the Bible in this unsympathetic spirit and attempt only to discover the purpose of the author and then to interpret accurately his thought, he will hardly fail to feel spring up within him a new religious earnestness. He will feel the prophetic influence in the legislation ; the severe morality in the prophets ; the heartfelt repentance and trust of the psalmist ; the sane religious estimates of the wise men ; the vivid and quickening love of the gospels. For such a student, however much he may feel the need of retranslating ancient religious thought thus gained into modern terms and forms, grammar and history and criticism are means of grace.

*INFLUENCE OF
BIBLE STUDY
WITHOUT THE
RELIGIOUS
SPIRIT*

*UPON COLLEGE
STUDENTS*

The Bible has the same influence upon those who are religiously indifferent rather from the pressure of business than from the critical habits of the student. Perhaps no class of men responds more quickly to proper methods of study and teaching than that whose interests center in men rather than in books. Once make men see, as any good teacher easily can make them see, that the revelation given by the Bible is not through philosophy, but through men, and they are at once on familiar ground. Theology they leave to the clergy, but men they can understand. So-called secular biography and history have always been recognized as the best sort of pedagogical material; and biblical biography and history are no less efficient. But they do more than merely educate. As they make men acquainted with their predecessors in government and economics, and sin and repentance, they arouse their moral selves and lift them into sympathy with the religious purpose by which patriarch and prophet, Jesus and the apostles were dominated. For adult Bible classes no stronger evangelistic agency than this exists.

The Sunday school finds here a peculiar opportunity. It is, indeed, its very function to arouse, develop, and make intelligent the religious life of young and old by the study of the Bible, but too often it fails to appreciate this.

UPON SUNDAY-SCHOOL PUPILS

The prevailing temptation for its teachers, as well as for the preacher, is exhortation. Instead of bringing to his pupils the real thought of the biblical writer, the teacher uses the various verses or words of the lesson as so many suggestions for "applications." It is inevitable that too little of scriptural truth is sown. Teachers are often too eager to reap to care to sow. And yet we venture to say — though statistics are hard to obtain — that the great majority of those persons who will become active members of the Christian churches will come from the Sunday school, and the ground upon which to base the appeal that will lead to their taking any decisive step will be the Bible itself. Appeal there must be; searching questioning of the pupil's heart; every legitimate pressure brought to bear upon

the wills of the young ; but back of it all there must be the element of religious teaching to be gained only from the Bible. Will anecdotes, or entertaining exercises, or organizations, or "hustle" take the place of this? Once bring the pupils to study the Bible itself—not what men have said about the Bible, even in the lesson-helps—and it is certain that they will respond to spiritual impulses. At least, this is what is true in cases reported to us. In one church, for instance, out of sixty-six new additions, forty-four were the immediate result of a new Bible-study club.

And here, then, is the opportunity for the pastor. The growth of the church is not commensurate with the efforts and the religious possibilities either of technical biblical study or of the Sunday school. There is a prodigious waste of energy somewhere. On the one hand, there is a religious literature unparalleled in extent and value, and, on the other, a magnificent army of Sunday-school teachers and pupils ; and yet theological seminaries are growing smaller, churches are being merged, the number of converts is not markedly increasing, if, indeed, it is fairly holding its own. Where does the remedy lie? In many reforms, in the need of more earnest prayer, in the more honest application of the principles of our faith to social conditions ; but as much as anything in the use of the Bible itself for religious awakening. If God spoke to its writers, he will speak to us through them. Only they, and not some rationalist or sentimentalist, must be allowed to bear the message. Bring the Bible itself home to those who are not yet interested in the kingdom of God, and it will make them interested. The Bible is the best evangelist, and the formation of a class for genuine Bible study the best sort of revival.

*THE
OPPORTUNITY
FOR THE PASTOR*

FOOD AND ITS PREPARATION IN MODERN PALESTINE.

By DR. E. W. G. MASTERMAN,
Jerusalem.

THE food-supply of Palestine, even unassisted by importations, is fairly extensive, but among the poorer *fellahin* and *bedouin*, in any given district, there is no great variety. Among such the food appears to be much the same today as in early times. For meat, mutton—sheep or goat—and chickens hold their own. Beef is seldom eaten, cows being scarce and valuable, but buffalo meat is in some districts. Fish is popular among the Jews, especially salted. In Jaffa the natives make quantities of what they call *efseeck* by burying fish in pits in the sand with quantities of salt, and after some weeks digging it up again. The common vegetables include small vegetable marrows, the egg-plant (*beitenjan*), tomatoes, beetroot, and potatoes, among comparatively modern introductions to the country, and beans, lentils, cucumbers, gourds, radishes, salads, leeks, onions, and garlic,¹ among those long enough in the country to be called indigenous. The artichoke—the true and not the so-called “Jerusalem artichoke,” which is unknown here—grows wild all over the land, and is one of the handsomest of the many varieties of “thorns and thistles.” Fruit is even more plentiful, and in summer forms the chief food of the poor. In their seasons—and their seasons fortunately largely overlap—grapes, figs, melons, oranges, lemons, dates, and olives may be had almost everywhere. In certain districts apricots,² mulberries, pomegranates, and the prickly pear are quite common. Apples and pears of an inferior quality are grown in some of the mountainous districts, and bananas flourish in the Jordan valley, but are not much eaten, except by foreigners outside it. Nuts³—pistachio-nuts, almonds, and

¹ Numb. 11:5. ² Probably the “apples” of Cant. 2:3, 5, etc. ³ Isa. 43:11.

walnuts—are very popular, as also are gourd-seeds roasted and salted; these last, with sugar-coated dried peas, and sometimes other nuts and sweets, form a popular combination under the name of *nukol*. *Snoba*, the seeds of the fir-cone, are much used in native cookery. The *karub*, or locust-bean (by some credited to be St. John the Baptist's food), is eaten by children with relish. The husks have a pleasant sweet flavor and are probably the "husks that the swine did eat."⁴

Among cereals wheat, barley, maize, and *durra* are local products. The first is not only used as flour—hand-ground in stone mills—but also as *burghul*, a kind of coarse meal very extensively eaten, and made by cooking the wheat, drying and pounding it into coarse fragments like rice. This last is, of course, universally consumed, but, being an importation, does not perhaps form so important and essential an article of diet as in the rice-growing countries farther east.

Milk ranks only next to the fruits and cereals; it is ordinarily from goats,⁵ with sometimes an admixture from an odd sheep or two.⁶ When there is pasturage for them, cows are kept, but most of the land is not favorable to such delicate feeders. Among many of the *bedouin*, notably among the great 'Aneezeh tribe, camel's milk and its products form the chief means of sustenance. Milk is always boiled before use, but as a drink is chiefly taken in the form of *leban*, a very ancient and general favorite. This fermented "sour milk" is also much used as a sauce for cooked food and also in a solidified form like cheese. Butter is made by the *bedouin* by swinging a goat's skin full of milk to and fro from a rough support of sticks. The greater part of the white but strong-tasting *sibde* thus produced is boiled to make *semne*, the form of butter used, by choice, for all culinary operations. Both the strong-smelling *semne* used by the Arabs and the olive or sesame oils used by the Jews and by native Christians during fasts, or always if very poor, give a flavor to all eastern dishes which is very disagreeable to many visitors to the Orient. Properly clarified, however, by careful re-cooking the *semne* may be made almost tasteless.

⁴ Luke 15:16, especially margin R. V.

⁵ Prov. 27:27.

⁶ Deut. 32:14.

The bread of the poorer *fellah* or *bedawy* is of very primitive make. Dough of coarse dark flour, of wheat or may be of barley⁷ or *durra*, is made into flat pancakes and cooked either on stones laid in the smoldering ashes⁸ or on metal plates. Ovens for such baking are usually separate buildings for the use of



OVENS

a great many families,⁹ and in villages are small half-underground rooms. Dried dung¹⁰ is the common fuel in the latter cases. More often than not the bread is quite unleavened, being made hurriedly, but in larger villages some of the old dough is mixed with the new, and a slight fermentation is allowed to occur; no really native bread is left to properly "rise," and most such is heavy, half-cooked, and indigestible. Nevertheless it, with olives and figs, forms the staple diet of a large section of the population. Bread is held in much esteem and should not, in

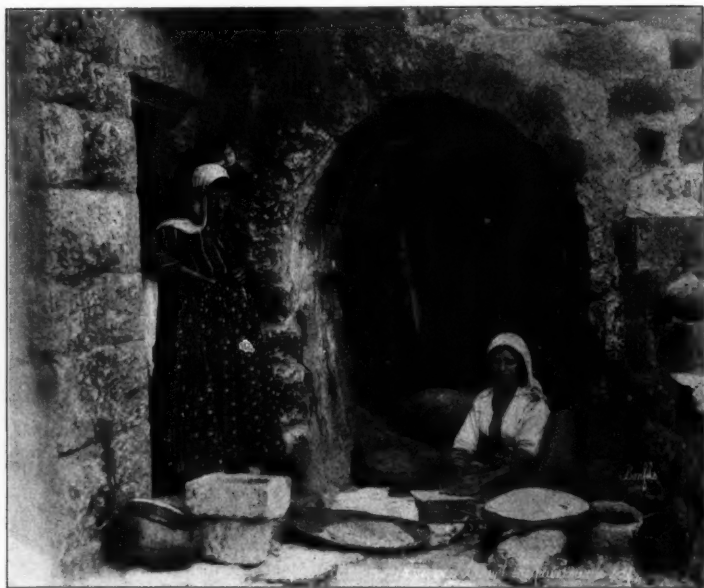
⁷Judg. 7:13; the humblest form of bread.

⁸Isa. 44:19.

⁹Cf. Lev. 26:26.

¹⁰Ezra 4:12, 15.

the opinion of the Moslem native, be given to animals; it is not allowed to lie about in the streets. I well remember how, on my first ride through the country, the Moslem women called out "*Ya haram!*" ("Oh, the sin!") when a lady of our party threw a piece to a dog. In connection with this it may be noticed that



WOMAN BAKING BREAD

a common name for bread is *aish*, or "life," or, as some people say, *aish Allah*, "the life of God." If, as is probable, this expression is ancient, it suggests that in such phrases as "man shall not *live* by *bread* alone"¹¹ and "the *bread of life*"¹² there may have been a kind of play on the words, bread being connected in an intimate way in the minds of the people with life. A similar thing occurs with the text "salt is good,"¹³ for one of the commonest words for good is *imleh*, meaning "salted." Bread and salt have always been the most honored articles of

¹¹ Deut. 8 : 3 ; Matt. 4 : 4.¹² John 6 : 35, 48.¹³ Luke 14 : 34.

diet, and in former days were the first food set before every guest on his arrival, his partaking thereof being a pledge of his good faith on his visit. In cities the use of bread and salt in this way is now largely replaced by some native sweet preserves or sweets.

The preparation of the real "unleavened bread"¹⁴ of the Jews



BEDOUIN AT DINNER

is a great ceremony. The cleansing must begin (at least it did in my experience at Damascus) with the ceremonial cleaning of the mills, then of the bakeries, shops, and houses. Every possible corner is turned out, and the search for leaven is carried on with diligence to the very last moment before the feast. The flat, tasteless, unleavened cakes with which every good Jew supplies his household during the feast takes a leading part in the religious ceremonies of the Passover, and for the poor what at this time is a necessity would at any other time be an expensive luxury.

¹⁴ Exod. 3:13; Deut. 16:8.

With his bread the *fellah* will eat olives, preserved by salting in strong brine, eggs, usually fried, native cheese, milk, *leban*, and chickens. A village feast means a gorge of mutton, and such a feast is usually given spontaneously as a sign of hospitality to strangers. On the arrival of an unexpected guest a sheep, lamb, or kid is quickly killed. Bread,¹⁵ if necessary, is also with the same expedition made, and within a very short space of time the huge *sunneyeh*, or tray, piled up with steaming-hot rice and crowned with the torn fragments of the victim, is placed within the circle of guests. The flat loaves are the only plates, and everyone takes with his fingers the nearest morsels, unless indeed, as is often the case, the host picks out in the same way choice morsels and hands them to his most honored guest—who, of course, cannot refuse. Woe to the man who has not natural capacity for a large feed, for he will run great risk of mortally offending his all too pressing host! When appetite fails, often the guest is pressed to take more by members of the household. "*Minshane!*" ("For my sake!") they each in turn exclaim. The host and his family will usually wait until his guests are quite finished before partaking, and lastly the dependents or the servants of the travelers will come and finish the last scraps. There is never any fear of anything but bones being left.

The laws of hospitality are often a serious drain on the resources of a tribe of *bedouin* or the inhabitants of a village. There is a story of recent occurrence, which I have every reason to believe is substantially true, showing how one set of villagers got out of their difficulties. Some years ago the sultan settled some Circassian refugees in several districts in this land, and notably in the ruined cities of *Jerash* (Gerasa¹⁶) and *Amman* (Rabbath Amman¹⁷ and afterward Philadelphia). The Circassians of *Amman*, being very anxious to conciliate their *bedouin* neighbors, gave a number of hospitable feasts, until at length they found that such frequent entertaining was becoming a serious drain on their flocks. So one day, when a number of

¹⁵ Gen. 18:5, 6; 19:3.

¹⁶ One of the cities of Decapolis. Cf. Gerasenes.

¹⁷ Ezek. 25:5.

bedouin sheikhs were assembled, the usual *sunneyeh* was placed in the center, but crowning the pile lay four donkeys' trotters. The *bedouin* sprang back in alarm. "What was this?" "Oh," replied the hosts, "among us the greatest delicacy is a cooked donkey, and so we have prepared you one today!" The *bedouin*



HEAPS OF FUEL MADE FROM OFFAL

were so disgusted that they left, and have from that time been more reasonable in their calls on the hospitality of their neighbors. They, however, will all tell you that the Circassians eat donkey's flesh!

Among the more unusual kinds of food actually eaten may be mentioned the porcupine and the cony,¹⁸ in districts where these occur. They are both clean-feeding, vegetable-eating animals, and are said to have excellent flavor. Less easy to understand is the taste some Arabs have for the evil-living hyena. The camel, though too valuable as a beast of burden to be regular fare, is eaten when opportunity occurs. Thus, if one becomes

¹⁸ But see Lev. 11:4-7.

severely injured, the people quickly kill him; they will not eat what is not slaughtered by the knife, and his flesh fetches a good price. Of course, venison is much appreciated, but is scarce. The little gazelle is the usual victim. Hares and rabbits are eaten, but not so much as with us. Partridges, wild duck, and other birds are common in some districts, especially in the north. Pigeons are kept in great numbers, both as pets and for food. In Damascus frogs are eaten, and also the catfish—from the Huleh district; indeed, it is rather a luxury. Snails¹⁹ are eaten in Lent by native Christians. All these are forbidden to a Jew on account of his law. In this connection a very common and popular national dish should be mentioned. In all parts of the country it is common to cook a newly born or unborn kid or lamb, stuffed with rice, etc., in *leban*, and this dish is universally known as *leban umho*, or "his mother's milk." It carries us back to Exod. 13:19, where it says: "Thou shalt not stew a kid in his mother's milk." The custom is certainly ancient, and it may be the prohibition was not so much against this kind of food as against the preparation of the kid by stewing it in its *own* mother's milk, which might be easily conceived a peculiarly heartless proceeding. Of course, as a matter of fact, as likely as not in *leban umho* the milk employed is from quite another source, and the modern custom might have little interest for us were it not for the wonderful accretion of traditional teaching that has gathered round it in the Talmud. It is, indeed, one of the great foundations of the strict rules of diet which even today form a partition between the Jew and all other races. Thus Talmudism teaches that in order to be secure from breaking this law no Jew must take milk²⁰—or any derivative of milk—within six hours after meat of any sort, for the milk *might* be that of the mother of the animal partaken, and if they were digested together in the stomach, it would be equivalent to stewing the kid in its mother's milk. By this legislation cheese and cream, too, cannot be partaken after meat, nor can meat be cooked or

¹⁹ See Lev. 11:30. The chameleon is supposed to be the frog; the "mole" is the chameleon. (*Speaker's Commentary*.)

²⁰ But compare with this Gen. 18:8.

eaten with any kind of butter. To avoid accidental contamination separate plates and utensils must be used for the meat and for the cheese and butter. A moment's consideration will show how different a strict Jew's meals must necessarily be from our own. It is interesting to observe side by side today the almost literal breaking of the old Hebrew commandment by the Moslems and Christians—although, of course, the milk may or may not be from the actual mother—and the talmudic outcome



VEGETABLE DEALERS

of the law, the harassing restrictions to avoid the remotely possible contingency of accidental law-breaking. The other leading points which have to be observed in the Jewish regulation for *kosher*, or clean food, are, first, the proper killing of the animal, about which there are many regulations laid down to see that all possible failures to observe Lev. 17:10-14, etc., may be avoided. Only the fully instructed *shochet*, or butcher, holding a certificate of competency from the rabbis, may perform the duties of slaughterman. Secondly, the regulations evolved from Lev. 22:8 allow of countless rabbinical decisions. For example, I have had a first-class chicken brought to me because it could not be eaten by reason of a needle having been found imbedded in its gizzard. There can be no doubt, however, that this systematic "inspection of meat" made for long centuries has been greatly for the benefit of the Jewish race and is one of the causes

of their wonderful vitality. The great nerve of the leg, *i. e.*, the sciatic nerve, is always carefully removed because of Gen. 32 : 32.

Meat for Palestinian feasts is often prepared by cooking the animal whole, the inside being frequently filled with rice and various spices, garlic, onions, etc. In the absence of large stoves a deep pit is made, a fire lighted therein, and when the smoke and flames have gone the animal is laid on stones in the smoldering ashes, covered up, and thus cooked. The native has a great weakness for spices, and it is a common custom to thrust garlic and other spices into the substance of the meat before cooking, that during the process all the meat may be flavored. As the meat is usually prepared very shortly after killing, it requires what we should consider *overcooking*, and when finished almost falls to pieces. Many of the natives, and, I think I may say, especially the Jews, have a great weakness for acids, vinegar, or lemon juice with their food; pickles, too, are favorites. In addition to the cooking of whole animals and joints, it is very common for meat to be sold finely chopped up (frequently mixed, too, with parsley, etc.). This is widely sold under the name of *lahme mushwe* in all the cook shops, ready-cooked by being placed in a series of bloblets on a skewer and toasted over a charcoal fire in a small mud-made stove.

When we come to Arabic cooking, we find ourselves in a strange land. The preparation of many of the most popular native dishes is long and tedious, and the result, it must be confessed, does not usually impress the western palate as being worth the trouble taken over it. The following are a few specimens of the most popular :

Kibbeh is the great dish for a feast in many parts of the country. Its ingredients are fresh meat and *burghul*, which are pounded²¹ together for hours in a stone mortar, until they are reduced to a uniform mass. From this several varieties of *kibbeh* are prepared. *Kibbeh sunneyeh* is made by spreading out the mixture in a layer over a large metal tray (*sunneyeh*), laying on the surface *snoba* and fragments of meat, and then covering this with another layer of the mixture. The surface is then flattened

²¹ Prov. 27 : 22.

out smooth, and the whole is divided by a knife into a number of lozenge-shaped pieces about an inch thick. *Semne* is freely poured over the whole, and it is baked brown. At other times the *kibbeh* mixture is rolled into sausage-shaped masses inclosing the *snoba* and meat; these are then cooked either with *semne* or *leban*.

The enormous quantities of this compound that are taken at a feast astonish those who are more accustomed to quality and variety than to mere quantity.

Shushbarak is another common dish, but whether truly indigenous I cannot say. Here a kind of primitive paste, made of flour and water, is laid out flat in a thin layer, and circular pieces are cut out; between two such pieces small fragments of meat are laid and the edges brought together. (Those who have used the larger-sized "cachets" for taking medical powders will have a ready idea of this preparation.) These little puddings are cooked with *leban* or some other sauce, making a kind of substantial soup.

Mah'she, of which there are no end of varieties, is made by cooking a mixture of rice and small pieces of meat in various leaves (such as vine leaves and cabbage) or in hollowed-out *kussas* (small vegetable marrows), tomatoes, or egg fruit.

Mujeddereh is a kind of pottage of lentils mixed with rice or *burghul*, and is a favorite all over the country. It is very sustaining. Some similar preparation to this "red pottage" may have been that which tempted Esau's hungry eye.²²

Kushkeso, made of eggs, flour, and water, well-mixed and rolled by the fingers either into small balls or into fine rolled fragments like rice grains, is much eaten by itself and with meat.

The above are a few specimens of what is done in the more solid form of food, but it is perhaps in the direction of "sweets" that the Arab specially fancies himself. The eastern does not outgrow his love of sweets with his childhood's years, and honey and *dibbs* (a kind of syrup from grapes), sugar-coated and burned almonds, crystallized apricots, and pistachio-nuts imbedded in

²² Gen. 25: 29, 30.

sugar, are widely used. Of the more specially Arabic preparations we may mention *baklaweh*, an elaborate preparation of thin flaked pastry in many layers, with nuts, sugar, and honey between; *knafeh*, made of long twisted strands of a form of semolina paste like vermicelli, mixed with sugar and other ingredients; and *halaweh* (the commonest of all), a kind of oil-cake made of sugar, sesame oil, raisins, etc., thoroughly mixed in a heated caldron and poured into a mold. It is then sold by weight and very much takes the place of butter or molasses with us as an accompaniment of bread.

As regards drinks, it is unnecessary to speak here of "Arabic coffee," nor need I dwell on the liquorice water, sweetened rose water, and the lemonade sold by the water sellers at every frequented corner. Wine is, of course, by all but the strict Moslem, extensively made and consumed. The Jews especially make large quantities, for with them the drinking of wine at stated times is a religious duty. Except in the Jewish "colonies" and one or two European centers where modern methods of viniculture, wine manufacture, and storage are now introduced, the wine of the country—*vin ordinaire*—is of poor quality, and, the percentage of alcohol being very low, it readily turns acid and is, it may be added, scarcely at all intoxicating. A common spirit—the local *arrak*—is distilled, which is both intoxicating and semi-poisonous; but, on the whole, among the Arabs and the Jews drunkenness is not common. Those who do "take to drink" generally have resort to imported spirits or wines.

With regard to water, the Arab has great ideas regarding its varying properties, and springs all over the country are famous for their extreme virtues. A native will send any distance to obtain the water of any particular spring,²³ and to drink the pure water from many a source is to obtain a sure road to health. The oriental credits the water of a spring which we would drink with thankfulness for the *absence* of evil as having active principles of good in it, and indeed, on the whole, I may say that the more really pure the water (and therefore free from all possible

²³ 2 Sam. 23: 15.

medicinal virtues), the more it will be credited with health-giving properties. Thus lately a Jericho man solemnly informed me that to drink plenty of the water of Elijah's fountain (*Ain es Sultan*) was a sure road to continual good health. And here it should be added that certainly in many cases the tradition is due to the sacred character of the spring.²⁴ Elijah's fountain, Jacob's well, and most of the wells and cisterns in Moslem sanctuaries, including the filthy water of *Beer Zimsim* at Mecca, all have these magic properties ascribed to them on account of their sacred associations. At the same time there is no doubt the oriental has a far finer perception of various waters than most of us: he will detect a soft (*hafeef*) water from a hard one at once, and too he is, I think, actually more susceptible to changes in his water supply, for I have known natives very much more upset by a change from, say, cistern water to hard spring water than any western I have met. But then probably the eastern drinks very much more freely—of water: he always has it by his pillow at night.²⁵ There are many actual medicinal springs about the country, especially in various parts of the Jordan valley, which are rightly credited with therapeutic uses in rheumatism and other diseases.

In conclusion it comes in not inaptly with the subject to call attention to the oriental's extreme love of all kinds of perfumes. This is much illustrated in the Bible, especially in Canticles. A little sprig of rue or mint on the hair or in the hand, rose water freely on the person, on the floors, and in the drinks, incense to burn in the churches or in rooms—all these are ancient customs. As regards the stronger perfumes, those from the West have largely replaced the simpler and more ancient. Musk is an ancient favorite with many. On the other hand, many smells are much disliked and even feared. The smell of *oil* in cooking is thought to be very bad in some diseases, and certainly it is bad enough, but even the pleasant odor of roasting coffee is thought by some to be very dangerous to those ill of smallpox.

²⁴ See Palestine Exploration Fund, *Quarterly Statement*, 1897.

²⁵ 1 Sam. 26: 12.

THE OUTLOOK FOR OLD TESTAMENT INTERPRETATION AT THE BEGINNING OF THE TWENTIETH CENTURY.

By PROFESSOR W. G. JORDAN,
Queen's University, Kingston, Can.

ONE who studies the Old Testament sympathetically according to modern methods can say, sincerely and cordially, that the outlook for a more rational interpretation of that great literature is exceedingly hopeful. When, however, we seek to give a reasoned justification of this statement, we find that our embarrassment springs, not from the poverty of our material, but rather from the richness of our resources. As we shall see, the biblical criticism which has come to increased efficiency during the nineteenth century, and which many have feared as a destructive force, has multiplied our material largely, and has given to things that seemed to be small a great and abiding significance. In one short essay we can simply touch the fringe of this great subject, but we can at least attempt to handle it in such a way as to show the spirit of the critical movement and the direction along which it has run its course.

I.

The nineteenth century has not been, as many imagine, limited to the "present and practical," and, indeed, real science does not acknowledge these misleading labels and arbitrary divisions; hence large areas have been added to this, as well as to other spheres of knowledge and realms of research. There are people, with considerable pretensions to culture, who think that it is a stupid, short-sighted policy to spend so much of one's time over languages that are called "dead" and over literatures that arose in the distant past. From that point of view it may seem somewhat perplexing that precisely in the last century, which we knew to be so living and modern, many able men have

spent their strength and skill in bringing to light languages and literatures which were supposed to be, not only dead, but doomed to everlasting forgetfulness. But, as a matter of fact, the life of man has during the last hundred years been widened in many directions; if the century was an age of specialisms, it was not itself narrow or special, but rather a movement of large universal range. We cannot now discuss the full significance of this fact, but, confining our attention to the particular subject in hand, we venture to say that languages which continue to live and exact a powerful influence in spite of our laziness and prejudice can hardly with correctness be counted among the dead things. Indeed, is anything dead in God's great world except the man who fails to respond to the inspiring influences which stream to us from so many quarters? Our divisions are superficial and our labels confusing. If it is a scientific business to dig up a fossil and show its place in the scale of being, it is surely a gain to science to unearth a language which enables men to write a new chapter in the history of humanity. Whatever, then, may be our own particular pursuit, we should be thankful that some are allured into special paths of investigation which have no attraction for us, and we should recognize that they as well as ourselves are helping to complete the grand scheme of things. The man of largest culture would today hesitate to appropriate Lord Bacon's words, "I have taken all knowledge to be my province;" but even if we are called to work in a limited department, we can attempt to pursue our special work in a large, liberal spirit.

As to the Hebrew language, the character of Old Testament studies during the past century has been such as to render it more than ever necessary that those who would form a first-hand judgment upon the historical, literary, and theological problems which are now forced upon us should have an accurate knowledge of the original tongue. There is no need to regret this, or to apologize for it; the "Semitic revival" of the nineteenth century has been remarkable, and cannot be ignored; it has brought with it increased knowledge of the structure and spirit of the particular group of languages to which Hebrew belongs,

so that the claim can now be made with all seriousness that as a mental discipline and means of culture the study of these languages is not to be despised. The labors of great grammarians and lexicographers have made available, not only a wealth of material, but also such illuminating principles that a really scientific method is possible. We are not shut up to a dreary collection of details, but may take a comprehensive view of one of the great creations of the human mind. A really great language shows how a particular people looked out upon life and viewed the varied things with which men have to deal; to pass over into a different family of languages and appreciate the modes of thought of a people whose genius was so different from that of the western mind requires an effort that must be beneficial to those who make it scientifically and sympathetically.

We might go back to the Greek school of early Christian interpreters and find indications of striving after a scientific method; or we might point to slight and sporadic manifestations of the critical spirit before the Reformation; but in a brief review it is both appropriate and advantageous to confine our statements to the century which has just reached its close. Speaking broadly, we may say that a great movement in Old Testament criticism has run its course within the nineteenth century, and that in recent years vigorous efforts have been made in applying and popularizing the results thus gained. We must, then, dismiss in one short sentence what is worthy of an elaborate discussion by saying that the Reformation gave the impulse and the nineteenth century worked out the method. The result is that, while changes have been brought about, and new interpretations given which can be understood and appreciated by any man of average intelligence, a technical science has also been developed which demands, like every other science, real, patient, and continuous study. The complicated processes of such a science are not fit subjects for pulpit exposition, but they lie back of the preacher's work as a valid science lies behind every real art. The artist must know anatomy, though he never paints a skeleton, but sets before us the fair human form clothed in graceful drapery. The doctor must

have studied anatomy, physiology, chemistry, and other sciences, but he does not visit the sickroom for the purpose of lecturing on the structure of the body or the functions of its organs. In like manner the work of the preacher will be more effective if behind his intelligent teaching and passionate appeals there lies careful consecutive work upon the literature which, as a rule, forms the basis of his discourse. Further, many men who find their vocation in the Christian ministry have, in addition to the pastor's sympathy and the preacher's popular gifts, a real scientific interest; and, without undervaluing excursions into other realms of knowledge, we may rejoice that there is a prospect that this side of their mental life may find some measure of satisfaction in the sphere of theology and biblical criticism.

The more one makes an effort to realize how much the nineteenth century has contributed to make possible a real understanding of this ancient people and its sacred literature, the more is this thought forced upon us that the greatest tribute to the power and significance of the Old Testament is the immense and varied work that has been lavished upon it. It would be a most hopeless thing to regard all this toil as the outcome of skepticism and vanity, a huge specimen of perverse ingenuity and misdirected effort. Contributions have been made by scholars in the leading nations of the world and from all shades of Christianity and Judaism; many men have worked from intelligible and valid principles of historical and literary study; they have checked or confirmed each other's results; and, as a whole, we may claim that they have been inspired by love of the truth. This movement has not been exempt from the rule that no great thing comes to humanity or the church without struggle and agony; not without pain have men cast off traditions that had been woven into their very life; not without sorrowful conflict have they sought to make sure that in setting aside outworn forms of thought no vital truth should be lost. When a man once gains even a glimpse of what this noble army of workers, not lacking in martyrs, has accomplished, he sees that by its very nature it must remain to the great crowd "an unconsidered miracle," but none the less it is to the special student a magnificent

tribute to the unexhausted and inexhaustible spiritual influence of the Old Testament.

II.

The nineteenth century has applied to the history and to the documents of the Hebrew people its own magic word, a word potent in so many departments—"evolution." The thought represented by that popular word has been found to have real meaning in our investigations regarding the religious life and theological beliefs of Israel. To admit that is one thing—and it is often admitted in a half-hearted, superficial way; to realize and assimilate it is a different thing that, here as elsewhere, implies a living process. Men are glad to find one keyword which seems to unlock the secrets of the world, and there is no need to condemn too harshly such gladness as it reflects, if even in a crude way, the desire to realize the unity of things and to express the living principle which lies behind all life. We cordially confess that, when construed in a living, intelligent manner, the word "evolution" has been found full of helpful suggestions, and has embraced many elements of living truth; but we are not prepared to make a fetish of it, or to recognize it as an exhaustive and final word. Our Puritan forefathers had another word which to them was quite as important and equally dear—the word "election." That, too, was a great word, speaking of the supremacy of the living God, who orders the world in wisdom and judges the nations in righteousness. They also were severely logical and pressed their favorite word with inexorable consistency, and sacrificed, in theory at least, aspects of the truth which we are compelled to make prominent. Modern criticism places us in a position to realize how in this particular case the truths expressed in words apparently so opposite can be gathered up into a fuller conception of that divine life which manifests itself in the processes of human development, as in the career of a comparatively insignificant people we find such true and growing revelation of the God in whom "we live and move and have our being." Speaking from personal experience, the present writer can say that when the history and literature of Israel are construed in the most radical fashion that can be justified

by a really scientific procedure, the impression is deepened that the very process which brings out the *evolution* most clearly shows at the same time the reality of the *election*. If we admit that the Jews of later days in handling the history of their past carried into ancient times the forms of their own day, we must admit also that their treatment of this history was ideally true, and the most unsparing criticism justifies it to this extent that, unless we are skeptical in the strictest sense of the word, and find no divine meaning at all in the world, we must confess that these people were called of God to a great religious vocation, and have filled with some degree of faithfulness a God-given mission. A learned divine once denounced the modern reconstruction of this history as involving a very terrible thing, namely that which he styles, in a dangerously smart phrase, "the inspiration of repainting history." This church dignitary was not a specialist in Old Testament studies, and had his philosophic insight been equal to his learning in other directions, he might have known that there is no painting which is not to some extent repainting; no artist paints a picture of the past without being deeply influenced by the forms of his own time as well as by the peculiarities of his individual life. If that is true today, when we have succeeded so largely in developing the "historical sense," and when we make such strenuous, conscious efforts after a proper perspective, how much more true was it in ancient times, when men did not draw so clearly the distinction between fact and fiction, history and poetry! Then as to "inspiration," that pertains to the spirit and not to the mere outward form, and we may gratefully remember that, if it is really present, no criticism can destroy it, for criticism, which simply means intelligent study, is an attempt to find the eternal spirit embodied in these ancient forms.

III.

This brings us to consider briefly the mediating nature of criticism. By this we do not mean what has been properly called mediating or apologetic criticism. There has, of course, been such a thing as consciously mediating criticism undertaken in the spirit of compromise, and seeking to select the best from

conflicting views. There has also been, especially of late, popular apologetics in this department. This follows the path of least resistance and seeks to rob biblical criticism of the terror that it awakens in timid souls, by presenting the results which are most attractive and which can be most easily assimilated. We are not now discussing these more or less legitimate forms of activity, but maintain that pure criticism, considered as a large impersonal movement prompted by the scientific interest apart from the peculiarities of particular critics, has been a great mediating force. We must try, then, briefly to indicate the scope and meaning of this statement.

First as to the whole book, or collection of books. If we may be allowed to speak broadly of the opinions of men, and neglect the special case of those who were gifted with insight and were the pioneers of literary criticism, we may say that in the eighteenth century two irreconcilable views confront each other and engage in rude conflict. The rationalistic view regarded the Old Testament as consisting of worthless fables and legends, unreliable histories, and a few fine pieces of poetry or oratory. If the book had any value at all, it was because it did occasionally clothe in picturesque forms the commonplace conventional morality which was declared to be as old as creation. Over against this stood the strictly orthodox view of a sacred document, each word of which was inspired, and whose chief value was in the evidence for the supernatural to be drawn from detailed predictions of future events, especially in the circumstantial descriptions of the Messiah and his work given centuries before his appearance. The Old Testament was the New Testament in type; the external things were different, but the internal things the same; or that which was implicit in the Old was explicit in the New. This was certainly superior to the rationalistic view, as the positive construction, even if imperfect, is better than mere negation; and the orthodox dogma did at least recognize the organic connection between the old and the new. Criticism, pursuing its steady course, has not completely justified either of these opposing views, but has enabled us to recognize, in a way not possible a hundred years ago, the truth

that was in both of them. On the one side, it has proved that these ancient records are not histories, in the modern sense of that term, but that they contain valuable material for the construction of an important chapter in the life of the ancient world; it has furnished a sympathetic appreciation of the limited yet varied literary forms through which prophets and poets appeal to us; and as physical science turns to highest uses apparently worthless things, so biblical criticism has rescued for the student of religions as well as for the preacher treasures which keen-minded men had consigned too hastily to the rubbish heap. On the other side, criticism has fully recognized the organic connection between Christianity and Judaism, but it has not favored the crude theory of verbal inspiration, and has treated with scant courtesy the mechanical view of types; it has not found the favorite phrase "implicit and explicit" able to do full justice to the situation. Instead of a book containing all Christian dogmas in mysterious forms, it gives us a study of real development, from a simple beginning, through the action and reaction of many living forces; it is a complex drama, in which, in what it falls short of as well as in what it achieves, the past stretches out pathetic pleading hands for the great gift of God that is still to be revealed.

The same mediating influence may be traced in exegesis, that is, in the explanation of particular passages or texts; there was a rude opposition between a vulgar literalism and an extravagant allegorical interpretation, and this could only be harmonized by a historical method which recognized the principle of development, and by a real literary interpretation which is able to do full justice to the passionate oratory of the prophets and the varying moods of the poets. It is said to be one danger of the present method that it is so microscopic, that it subjects every word and phrase to such minute critical examination. This, of course, is a danger if the detailed research is not illuminated and guided by general principles which bring the smallest part into vital relation with the whole. The microscope is not a dangerous instrument, in biology or biblical criticism, if it is used intelligently. Until this new method was wrought out, literalism

and allegorism had to fight a battle in which neither side could understand the other. The contrast and contradiction could only be solved by a principle that had not then been clearly grasped. There will always remain "the personal equation;" the matter-of-fact or the quick poetic disposition will, here as elsewhere, continue to exert an influence; but, in general, we may say that the fanciful fashion of tearing biblical phrases from their context and making them say something that the original writer never dreamed of is more unjustifiable than ever, because in most cases there is a fair chance of getting at the principle embodied in the history, prophecy, or song in such a way that we can apply it powerfully to our modern life. The allegorical method no doubt had its uses in enabling some of the great ancient thinkers to solve the exegetical problems of their own age, but in its best days it was liable in weak hands to run into the wildest extravagances, and it is disappointing to find the editor of a leading English religious journal defending the allegorical method and disclaiming "obscurantism" at the same time. The minister who is prepared to give some real study to his preparatory work is not now shut up to a false literalism or an absurd allegory. He may learn how the great religious thinkers of the Hebrew race looked out upon life, and fought its battle in such a spirit that their words inspire and strengthen us.

IV.

It is not possible to sum up in a few words the results of such long and varied toil, but we may briefly mention two lines of special importance: first, the solution of the Pentateuch problem; and, secondly, the restoration of the prophet. In connection with the books which are associated with the name of Moses there are, no doubt, still many questions remaining, and much room for the investigation of historical problems; but unless biblical criticism is a delusion, and the work of a century utterly in vain, the main lines of this subject have been correctly marked out, and the books which have caused so much trouble to earnest students have ceased to be merely a perplexing puzzle, and have become a rich treasury for the historian and

student of religions, as well as for the preacher. The clever people who say smart things about "the mistakes of Moses" or declare that the Old Testament is "the millstone of Christianity" do not frighten us now; they are only playing on the surface of things, and have not grasped the real nature of the problem, as it presents itself to reverent, serious students. When the different sections of these ancient books are studied in their proper order, they reveal to us the different stages of a living process, that process which must always be interesting and instructive, because it concerns the highest life, namely, the growth of a great nation in the knowledge of God and righteousness.

Further, careful study has restored the prophet to his proper place by showing that he was preëminently a preacher whose message was addressed to his own age, and that this has become a perennial message by the very power that made it so appropriate and searching at the time—the power of insight into moral principles, faithfulness to fact, and loyalty to God. If it is true that this view of the prophet was never completely lost, and that the Puritans of three or four hundred years ago, engaged in similar battles, appreciated it more by reason of practical sympathy than historical learning, it is also true that the teaching given to young people on this subject thirty or forty years ago left the impression that the prophet was mainly concerned with predicting the distant future, and that he was specially created to fill a prominent place in a system of apologetics. The great prophets stand before us now more noble and inspiring than ever before. We know how they are to be distinguished from false, time-serving, conventional prophets; how in their own day they bore the cross, as they preached the righteousness of God and predicted doom for the wilfully wicked; how they constantly looked forward to that great day which by God's mercy often seems so near to the eye of faith, to that kingdom which is ever coming, but is never completely revealed or fully realized. We can understand, as we listen to their denunciation of shams and their plea for a purer humanitarianism or a nobler civic righteousness, how the modern scientist,

discontented with orthodox dogmas, could find in these preachers of righteousness the highest form of religious life; but, much as we reverence the prophets of Israel, we cannot think that they reached finality in religious teaching; their glory is rather that they prepared the way for a fuller revelation.

V.

What, then, remains after all this shaking? What does biblical science hand over to the twentieth century?

1. A great literature which has grown rather than shrunk under the fires of criticism. Instead of books written by a few men, we have a great literature into which a numberless host of living souls have poured their noblest thoughts and purest aspirations. In the main, and for the great body of general readers, this book belongs to what is called the "literature of power;" that is, its chief service is in keeping alive great religious ideas, and inspiring men in their struggle, not only with evil, but also with prosaic fact and dead routine. Even from this point of view the book has become larger rather than smaller. The idea of revelation, somewhat mechanically concerned, had pressed into the background the thought of a literature which mirrors the life of man and reflects the guidance of God. Recently the idea of literature has been emphasized, and, instead of looking on every page for the same few dogmas, we seek in the varied literary forms for manifestations of the life of men who are eager in the search for truth and God. These two ideas must be reconciled by the recognition that it is through the life of man thus reflected or embodied that the divine revelation comes to us. Without lessening the spiritual power, science has shown how to the special student it may also be a book of instruction and contribute its share to the history of the past.

2. Hence there remains an important series of documents for those who wish to know how Christianity grew out of Judaism, and in what way the religion which we now love and seek to live has its roots in experiences so different and distant. How did there come forth from such an intensely national religion a faith that is purely spiritual and knows no distinction of clan or race?

That must always be an interesting problem, and it has lost none of its importance. It is a startling change when out of the heart of narrow Judaism there springs a religion spiritual in its nature and universal in its range. This, we shall see, was not so sudden as it seems; not without long, slow, gradual preparation involving much discipline of national life and individual experience. This leads us to take a scholarly interest in books not included in the Jewish canon, and it shows us that there are no "silent centuries," but that we must take a larger view of this history, if we are to understand the glorious saying that God, who in sundry times and divers manners spoke in times past to the fathers by the prophets, has in these last days spoken to us by his son.

3. A great book for the preacher still remains, with its historical pictures, varied biographies, and sacred poems. Certain parts of the book were lost to the preacher, for a while; that is, to the preacher who possessed something of the scientific spirit and was troubled with an "exegetical conscience." The old view was lost, and the new one not fully appropriated; a transitional period always has its difficulties. But many have now worked themselves through into a position where they can do justice to the demands of science without being unfaithful to the practical needs of religion. From the point of view of concrete, picturesque, powerful preaching, it is most important that the Old Testament should not be neglected in the pulpit. In recent years, as the effect of influences coming from various directions, the social side of the religious life has been emphasized. With this, of course, a true individualism and a deeper view of the personal life must be combined; but the individualism cannot be restored in precisely the old form; the preacher must now insist upon the relationship of man to man; religion must be a force inspiring social purity and civic righteousness. Here the prophets and teachers of Israel are near to us, though they seem so far away; their message was in the main to society, and it is a message that we can adapt to our own day. This needs wisdom as well as courage, intelligence as well as fervor; but it is a high task worthy of the true preacher who honors God and is

sympathetic toward men. If we will base ourselves upon that which is best in the past, if we will use wisely the results of all this painful, conscientious toil, then in the new century the Old Testament need be neither a sealed book nor a neglected book, but may take, more and more, its rightful place as one of God's ministering servants, bringing light, joy, and peace to many struggling souls.

A Meditation.

Luke 7 : 34. "The Son of man is come eating and drinking."

Christ seems here in a word to suggest a liberty of action as yet uncomprehended, and a side of mission work as yet unclaimed.

The naturalness of all ordinary social life belonging to God, rather than leading away, or only permitted by him; the obliteration of the words "secular" and "religious," and the substitution for them of "direct" and "indirect;" the breadth and beauty of a life so rich in vitality and truthfulness that it claimed all normal desires for itself—all these are suggested in Christ's statement of himself: "The Son of man came eating and drinking."

Luke 10 : 40. "'Lord, bid her [Mary] therefore that she help me;' and the Lord answered, '. . . but one thing is needful.'"

Martha's extreme busy-ness had not been rebuked by Jesus. For the activity with her was not, in truth, direct neglect of spiritual privileges for temporal comforts, but, instead, solicitous care for creature comforts was to her the measure of personal devotion and spiritual interest. Had she done her work silently, Jesus therefore would not have spoken.

But when her form of service became, not only the demonstration of her own devotion, but the measure or test of another's, Jesus gently reminded her that only one thing was needful—love to him.

IDEALISM AND OPPORTUNISM IN JESUS' TEACHING.

A STUDY OF MATT. 5:17-20.

By DEAN A. WALKER,
Auburndale, Mass.

LOOKING at certain passages in the gospels, men have said that Jesus was an unpractical enthusiast. To follow literally his teaching, "If any man would go to law with thee, and take away thy coat, let him have thy cloak also," would be to put the honest and industrious at the mercy of blackmailers and thieves. Looking at other passages, men have said that Jesus was too effeminate to serve as the type of ideal manhood. The perfect man must have a proper sense of his own dignity and a reasonable degree of combativeness, enough at least for self-defense; but Jesus' teaching of non-resistance to evildoers is conducive to weakness of character, and the attempt to realize the teaching would again be to put the quiet and peaceable part of society at the mercy of the lawless element. A peace-at-any-price man commands little respect, and such maxims are acceptable only as a hyperbolic emphasis of ideals intended to be approached, but not to be actually realized.

Again, Jesus has been charged with inconsistency. In the Sermon on the Mount we find him declaring that whosoever shall break one of the least of the Mosaic commandments shall be called least in the kingdom of heaven, and almost in the next sentence he is found abrogating important provisions of that code, the "eye for an eye" and the "tooth for a tooth" and the "hate your enemies." Now he is saying, "Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also," and now he declares that "one jot or one tittle shall in no wise pass from the law [and that law included the *lex talionis*] till all things be accomplished."

In the one class of passages we have beautiful ethical ideals set for us to strive after; in the other we seem to be tied down to an ancient code, the rigid observance of whose often barbarous details would bind society to the past in a way prohibitive of all ethical progress. If Jesus was not a mere man subject to inconsistencies like ourselves, an insoluble mixture of idealism and opportunism, we must find somewhere the middle ground on which the two teachings can be harmonized to furnish for ordinary men a practical working rule of life; or, if we cannot find a reasonable synthesis of the two, we must suppose Jesus intended them to be consecutive, and must look for some point in time when the old law of retaliation is to be laid aside and the principle of non-resistance be put in practice.

Jesus apparently had seen in his disciples an inclination to think that this point had already been reached, and he cautioned them against it. "Think not that I came to destroy the law or the prophets. I am not come to destroy, but to fulfil." If the disciples hoped for a new order of things in which there should be no longer any restraints of law, they must look for it only when all the law has been fulfilled. It is to Jesus' idea of fulfilment, then, that we must look to know when the old system is to end and the new begin, or to find the desired synthesis of the two systems, the reconciliation of Jesus the idealist with Jesus the opportunist in the one character, at the same time ideal and practical, enthusiastic, yet thoroughly sane in his teachings and safe for us to follow.

What, then, did Jesus mean by the fulfilment of law? Evidently he did not mean that the old régime of law was to continue till the machinery of government had reached such perfection that every infringement of law would be met by its due and exact measure of retaliation, of eye for eye and tooth for tooth, till everybody should at length be perfectly satisfied. Such a condition is psychologically most improbable, for rarely is the victim of punishment satisfied that his punishment is just in kind and degree, and it is almost beyond hope that the science and art of penology will ever reach such a degree of nicety and skill as perfectly to satisfy the requirements of justice.

By fulfilment of the law Jesus must have meant the accomplishment of its purpose. Even primitive codes of law, crude and barbarous as they appear in the light of more civilized times, have for their motive, in common with more refined codes, the preservation of society. This was not the conscious motive of the avenger of blood, but it was the unconscious motive of society through which divine Providence worked out its plan in the evolution of the race. The immediate agent, the avenger of blood, is conscious only of a personal motive, revenge, or only dimly, if at all, of the social motive.

For every occupation or act there are two motives, the personal and the social or institutional. Both may be equally present to the consciousness of the individual, or one of them may predominate to the obscuring of the other. The minister's personal motive is to earn a living, his institutional motive is to build up the kingdom of God. Animated only by the personal motive, he becomes a mere place-hunter and time-server, but, moved supremely by the institutional motive, he, like Paul, counts all personal advantages but lost for the joy of the ministry. The sexton wants to earn a living, but under a strong institutional motive he would rather be a doorkeeper on a humble salary in the house of the Lord than to hold the most lucrative partnership in the tents of wickedness. The shoemaker's social motive is that men need shoes. The playwright and actor, and even the saloonkeeper, can plead that they are filling some want of society. The tramp alone makes no profession of service to the community.

In primitive society the personal motives, the passions, appetites, and instincts, must be relied on as in animals to preserve the race till its latent ethical forces grow strong enough to take their place, till the social motives come to consciousness in the individual. The order of evolution in the conscious motive of penology is first revenge, then self-preservation, then the preservation of society against the criminal classes, and finally the reformation of the criminal for his own sake and for society.

In Jesus' teachings on the perpetual validity of the law "till all be fulfilled" there is a clear recognition of these principles.

The primitive law, whether legislative or merely consuetudinal, had a purpose of supreme importance, the preservation of society, and never can the instrument of that purpose be laid aside till some new force is available to do its work. But when the new force is ready, the old may be laid aside; nay, *must* be laid aside, for its further use then becomes immoral. The law, "Whosoever sheddeth man's blood, by man's hand shall his blood be shed," holds good only until its purpose can be adequately accomplished by imprisonment. Thereafter capital punishment itself becomes murder.

But the force that Jesus counted on eventually to fulfil the purpose of law is the moral force of love in its various aspects of pity, compassion, condescension, and philanthropy. How love works its way into the office of law for the preservation of society is seen when the opening of a children's playground and the introduction of decent sanitary conditions in Five Points and Mulberry Bend make it possible for one policeman to keep better order than three could formerly do. More and more as love becomes effective may law be laid aside. But in the transition from one agency to the other no part of society can safely go far ahead of the rest in the practice of non-resistance. Society, like an army on the march in the presence of the enemy, must keep well together, and the new base of operations must be well secured before the old is abandoned. Law cannot be suspended till love is firmly in control.

The teaching has a wide range of practical applications. The conditions of life under which men find themselves constitute a law of their being. War is a survival of primitive conditions of fear and distrust and tribal narrowness of view. But can we abolish war today? Not one jot or tittle of it till we can effectually apply some other force to do war's necessary work. But whenever the same ends can be reached by diplomacy, courtesy, patience, fair play, and the application of the golden rule, war is criminal and its authors are to be condemned. Competition is the modern law of business, and the honest business-man finds himself under such pressure of competition as makes sharp practices, not to say dishonesty, seem essential

to success. Conscientious scruples are a handicap to him in the race. The few unscrupulous ones set the pace, and the many honest ones feel compelled against their will to meet sharp practices on their own ground. Young men beginning business see much to make them question whether honesty is still the best policy, as it used to be. The honest majority pass laws under cover of which to checkmate the more unscrupulous, but with only partial success. What shall the honest man do? For the man of mere average ability to try to stand alone in living up to his ideals would be to commit mercantile suicide. He might as well give up his business at once, but to do so is to fail to meet his obligations to those dependent on him.

To such a one coming to Jesus to learn what he ought to do Jesus would say, if he saw the man was lacking in ideals: "Go, sell out your business, give the proceeds to the poor, and come follow me." But if he saw the man already given in heart to the ideal, he would probably give him this common-sense advice: "Competition as the present law of business has a purpose of great importance to fulfil in human society. Not one jot or tittle of this competition may you relax till that purpose is fulfilled. Should you in defiance of this law try to put in practice at once the extreme ideals of honesty, you will not merely be called least in the kingdom of business, you will actually find yourself to be out of it altogether. Yet you do well to lean hard toward your ideals. Is there not, then, a small margin of your present success, won by sharp practices, that you could safely sacrifice without losing your footing in business? By dealing a little more leniently with your competitors, when you have the advantage of them, you can help to create a condition in which the honest among them can more easily effect their ideals, you will relieve some of the pressure that the unscrupulous allege as their excuse, and by so much you will help to refute those who say that a man cannot succeed in business without cheating."

The hope of salvation from sin for the business world lies, not in the honest man's going out of business, but in his remaining in it and, while yet under the law of its conditions, devoting

to God, in the old Hebrew sense of *giving up to destruction* for God's sake, that margin of material success that comes by sharp practices over and above what is absolutely necessary for survival. In this margin, so consecrated to God, lies the possibility of the accumulation by small increments of the moral forces that shall in time fulfil the purpose of the present law of competition. In this margin lies the possibility of a visible difference, too seldom realized today, between the man of the world and the professed disciple of Christ.

It is not to be denied that Christ sometimes calls for sacrifice far beyond this margin, the sacrifice of a man's entire business, his health, even his life, and the welfare of wife and children. But such a call is as exceptional in the average Christian's duty as similar sacrifices for the nation's welfare are exceptional in the civic life. From the average man under average conditions Christ asks only a calm and conscientious following of a sane middle course, free from the fanaticism that would ignore the inherited conditions of life, yet ennobled by an enthusiasm for ideals and made effective by a firm and persistent leaning toward them that will in time accomplish the substitution of love for craft in fulfilling the purposes of law.

A NEW ANALOGY FOR RELIGIOUS EXPERIENCE.

By FRANK N. RIALE, PH.D.,
Cleveland, O.

IF new occasions teach new duties, much more surely do new analogies enforce old truth. Professor James, of Harvard, says: "There is nothing the world needs so much today as new analogies, for the old ones are worn so threadbare they have well-nigh worn our lives out."

We have had "the story which has transformed the world" clothed again and again in new modes of expression. First it was *metaphysical* law in the spiritual world, as when Augustine, Anselm, and Athanasius made the world feel the Logos was the fulfilment of the most flawless logic. Then came the *mathematical* law in the spiritual world, in the times of Spinoza and Newton, when it seems as if everybody was feeling that the universe was but a mathematical formula, with men and women as its most unknown quantities. The process of redemption seemed so purposeful in every detail that nothing could be added to or taken from it without marring its heavenly perfectness. Following this came the *teleological* law in the spiritual world, in those golden days of the "evidences of Christianity" in which Butler left his immortal "Analogy," the high-water mark of rethinking the divine thought in terms of the divine purpose. Last and most inspiring of all came that *natural* law in which Drummond summed up the entire spiritual world with a charm that robbed evolution of all its earlier terrors.

But even this mode of expression is losing its efficiency, and the Christian world is in need of still another analogy through which spiritual law may be understood.

This we seem to be on the eve of discovering. *Psychic* law in the spiritual world (unless all signs fail) is the new channel of interpretation through which man may better know his God.

to God, in the old Hebrew sense of *giving up to destruction* for God's sake, that margin of material success that comes by sharp practices over and above what is absolutely necessary for survival. In this margin, so consecrated to God, lies the possibility of the accumulation by small increments of the moral forces that shall in time fulfil the purpose of the present law of competition. In this margin lies the possibility of a visible difference, too seldom realized today, between the man of the world and the professed disciple of Christ.

It is not to be denied that Christ sometimes calls for sacrifice far beyond this margin, the sacrifice of a man's entire business, his health, even his life, and the welfare of wife and children. But such a call is as exceptional in the average Christian's duty as similar sacrifices for the nation's welfare are exceptional in the civic life. From the average man under average conditions Christ asks only a calm and conscientious following of a sane middle course, free from the fanaticism that would ignore the inherited conditions of life, yet ennobled by an enthusiasm for ideals and made effective by a firm and persistent leaning toward them that will in time accomplish the substitution of love for craft in fulfilling the purposes of law.

A NEW ANALOGY FOR RELIGIOUS EXPERIENCE.

By FRANK N. RIALE, PH.D.,
Cleveland, O.

IF new occasions teach new duties, much more surely do new analogies enforce old truth. Professor James, of Harvard, says: "There is nothing the world needs so much today as new analogies, for the old ones are worn so threadbare they have well-nigh worn our lives out."

We have had "the story which has transformed the world" clothed again and again in new modes of expression. First it was *metaphysical* law in the spiritual world, as when Augustine, Anselm, and Athanasius made the world feel the Logos was the fulfilment of the most flawless logic. Then came the *mathematical* law in the spiritual world, in the times of Spinoza and Newton, when it seems as if everybody was feeling that the universe was but a mathematical formula, with men and women as its most unknown quantities. The process of redemption seemed so purposeful in every detail that nothing could be added to or taken from it without marring its heavenly perfectness. Following this came the *teleological* law in the spiritual world, in those golden days of the "evidences of Christianity" in which Butler left his immortal "Analogy," the high-water mark of rethinking the divine thought in terms of the divine purpose. Last and most inspiring of all came that *natural* law in which Drummond summed up the entire spiritual world with a charm that robbed evolution of all its earlier terrors.

But even this mode of expression is losing its efficiency, and the Christian world is in need of still another analogy through which spiritual law may be understood.

This we seem to be on the eve of discovering. *Psychic* law in the spiritual world (unless all signs fail) is the new channel of interpretation through which man may better know his God.

Space will permit of only a hint of the way in which the truths of Christian experience may be illustrated by the new analogy. One phase of this psychic life in which the great parallel is most marked is that known as *hypnosis*—the power by which one is “clothed upon” by another with a power far surpassing that which he hitherto possessed.

The three fundamental facts underlying this transformation are the very ones essential to the great spiritual transformation that is wrought by Him who is the great transformer of the heart.

The first condition essential to the hypnotic state is complete passivity to the will of the one who is to bring the great transformation about. The second is that under the “spell” of the operator there is opened up a new realm of possibilities that the “subject” never dreamed he possessed. Normally he might not be able to sing or have any power of eloquent speech. Yet in the new state he can be made to sing and speak with astonishing success. Besides, the physical powers are often increased many fold. And, what is stranger still, there often seems developed a new sense, by which time and space are seemingly eliminated, and the subject sees things afar off, and tells of unknown things long past. The third element entering into the hypnotic change is that whenever one has been brought under the hypnotic power of another there is developed a craving for such being “clothed upon,” which becomes stronger with each renewal of the influence. In the end the subject becomes so weakened in will that he *must* live under the will of another, if he would find life endurable.

“Conversion,” “a change of heart,” “the new birth,” the greatest fact with which life has to reckon, finds its fullest expression along lines surprisingly parallel to those of hypnosis. A better analogy can hardly be found in all the realm of experience than just this to make clear to the inexperienced the change, the conditions, and the results of the spiritual change.

Conversion demands, first of all, a full surrender to the ever-living Christ. We give up all. We dare hold back *no* part of

our life. When "all is laid upon the altar," and we become "a living sacrifice," willing to become "dead to self," then, and only then, do we become new creatures under the "spell" of Jesus Christ. We awaken into such a newness of life that old things have passed away and all things have become new. We are impelled to say with Paul: "I live—yet it is not I—it is Christ living in me."

The second factor in the analogy is that a new world of possibilities is opened up by this awakening. As Professor Starbuck has put it, "in conversion new areas of brain cells, hitherto lying dormant, seem to be brought into activity," and we are in a world of possibilities, of which the old world was but the dimmest shadow. Then it is that one grows possessed of a power of seeing good and doing good; a power of living, suffering, dying for others; and, at the same time, of a joy unspeakable. If we had a thousand lives to give, they would gladly be given up. It seems as if there were no limit to our possibilities. "We can do all things through the Christ that strengthenth."

Under this touch of Jesus we feel we are forever *at one* with God.

The last fact of the religious awakening which is paralleled in the hypnotic experience is that when the spell is broken we are of all men most miserable. When once we have tasted the heavenly vision, we feel that a life that has broken with Him who gave it is unendurable. Life becomes a living death till the restoration is brought about. To live once in the life eternal, which Christ alone can give, is to make one know with undoubting assurance that such was heaven's highest and holiest purpose for the race.

Thus to the three great facts of Christian experience—surrender to Jesus Christ, the consequent new awakening of power, and the awfulness of breaking the "spell" which comes from the heavenly abiding—the experience of hypnotism furnishes suggestive analogies. Yet they are but analogies, and, as Aristotle says, "no analogy walks on all four feet." To those who think of hypnosis only as it is associated with charlatans this analogy

will be of no help; yet if the apostle, using a hardly less dangerous analogy, bids the believer not to be "drunk with wine, wherein is excess, but be filled with the Spirit," quite as strikingly can it be said: Be not hypnotized by the hypnotist, wherein is excess; but be ye brought under the Spirit power of Jesus, which alone can make us realize God with us.

SUGGESTIONS FOR THE QUESTIONS OF A SUNDAY-
SCHOOL CATECHISM.

VIII. THE KINGDOM OF GOD.

1. What is the kingdom of God?
2. When and by whom was it founded?
3. What are the conditions of entering it?
4. What are its laws?
5. Who are its members?
6. How is it established in the individual?
7. By what means is it extended?
8. How is it established in human society?
9. How is it related to organized human governments?
10. When will it be perfected on earth?

A. E. DUNNING.

BOSTON, MASS.

1. In what ways did Jesus use the term "kingdom of God"?
2. What did Jesus mean by a present kingdom of God on earth?
3. How did the Jews of Jesus' day use the term "kingdom of God"?
4. What Old Testament thought of the kingdom of God did Jesus fulfil?
5. Did Jesus organize the members of his kingdom?
6. How did the "church" of the apostles differ from the kingdom of God?
7. What is the basis of the kingdom of God?
8. What is the place of Jesus in the kingdom of God?
9. What is the ideal of the kingdom of God for the individual?
10. What is the ideal of the kingdom of God for society?

GEORGE H. GILBERT.

CHICAGO THEOLOGICAL SEMINARY.

1. What are the chief characteristics of the kingdom of God, as described in the New Testament?
2. When did it begin?
3. How is it proper for us still to pray, as in the Lord's Prayer, "The kingdom come"?
4. What are the conditions of entrance into the kingdom of God?
5. What are the laws of the kingdom of God?
6. What responsibilities rest upon the members of the kingdom?
7. In what relation does a subject of the kingdom stand to the King?
8. What relations do different churches and denominations and races sustain to the kingdom and to each other as members of the kingdom?

9. What is to be the extent of the kingdom?
10. What are the means of extending the kingdom?

ALFRED WILLIAMS ANTHONY.

COBB DIVINITY SCHOOL.

1. Give a history of the origin and development of the conception of the kingdom of God as found in the Old Testament.
2. What were the views of the Jews of Jesus' day as to the kingdom of God?
3. What was Jesus' conception of the kingdom of God, and wherein did it differ from the Old Testament conception and from current conceptions?
4. Why did Jesus adopt this conception of a kingdom and adhere to it instead of some other conception, say, the republic of God?
5. What, according to Jesus, constitutes membership in the kingdom of God?
6. What, according to Jesus, are the conditions of entrance? Define each.
7. Give a true and comprehensive definition of the kingdom of God as conceived and expounded by Jesus.
8. What, in your opinion, is the significance of the fact that the petition for the coming of the kingdom of God has precedence of all other petitions in the prayer that God's children are daily to pray?
9. To what extent has the kingdom of God "come" in the world today, and what prospect is there that it will spread over the world and include the mass of humanity in its pale?
10. Are you a member of the kingdom of God, as you have thus explained it? If not, why are you not? If you are, what are you doing to bring your fellow-men into that kingdom, and so to answer the prayer which you habitually offer to God?

GROSS ALEXANDER.

VANDERBILT UNIVERSITY.

A. THE OLD TESTAMENT.

1. What was the primitive Hebrew idea of "the kingdom;" or, who were its subjects?
2. What was the resulting Godward doctrine; or, what was the citizen's duty to his king?
3. What was the manward aspect of the teaching; or, who was the Hebrew's neighbor.
4. Consequently, what was the citizen's relation to the world at large; or, what was Israel's function as a nation?
5. What was the later Hebrew conception of the kingdom's extent and duties?
6. Was this ever realized in Hebrew thought, life, and practice; or, was Jesus' teaching a necessity?

B. THE NEW TESTAMENT.

7. What was Christ's teaching of the extent of the kingdom?
8. What was his teaching of the character and citizenship of the kingdom?
9. Is "the church" the same as "the kingdom"?
10. What is Christ's own relation to the kingdom (*a*) according to himself;
(*b*) according to Paul?

GEO. W. GILMORE.

MEADVILLE THEOLOGICAL SEMINARY.



"ANCILLA DOMINI" (THE ANNUNCIATION).—DANTE GABRIEL ROSSETTI

CHRIST'S ATTITUDE TOWARD MALICIOUS ACCUSATIONS.

WE have received from one of our readers a question as to a statement made by Dr. Lyman Abbott in his article "Are the Ethics of Jesus Practicable?" which is as follows: "I doubt whether there is an instance on record in which he (Christ) defended himself against false or malicious accusations." Our subscriber asks: "In the light of such a statement, how would Dr. Abbott deal with Matt. 12: 24-29; John 5: 16 ff.; John 7: 20-23; John 8: 48-50; John 18: 22, 23?" We submitted this question to Dr. Abbott, and have received the following reply:

"The question which is here put involves both an interpretation of the passages cited and a consideration of the principle involved in my statement: 'I doubt whether there is an instance on record in which he (Christ) defended himself against false or malicious accusations.'

"Perhaps that statement should have been more fully explained, but in so brief an article statements that would be capable of elaboration, and perhaps require it for accuracy, must necessarily be made with great brevity. I do not mean to suggest that Jesus Christ considered himself estopped from saying anything because what he said would serve as a defense against criticisms leveled at himself, but that he never spoke with the apparent purpose of thus defending himself against such criticisms. The reader of the passages to which the correspondent of the *BIBLICAL WORLD* refers will probably give to them somewhat different interpretations, according to his point of view. To me it seems that in all the instances quoted, and in some others of an analogous character, Jesus simply takes the criticism as a text for popular instruction respecting moral and spiritual truth, or answers the questions addressed to him by critics because his refusal to answer would be considered by the general audience as inability to do so, and therefore as an indication of the falsity of his position.

"In other words, Christ's spirit seems to me to have been that of ignoring himself and his own reputation absolutely and entirely, and using the criticisms upon him only as an occasion for rendering spiritual service to others by his teaching. Of this spirit striking illustrations are afforded by Matt. 11: 16-19 and John 18: 33-37. The passages which your correspondent cites seem to me to be essentially of the same spirit and character.

LYMAN ABBOTT."

A SYMBOLIC FIGURE OF THE QUEEN OF HEAVEN.

By THEODORE F. WRIGHT, D.D.,
Cambridge, Mass.

IN the Semitic Collection of Harvard University there is a remarkable piece of sculpture in relief showing several symbols. It is about one foot high and half as broad, of limestone. By its previous possessor it seems to have been regarded as of Christian origin, and is so labeled, but this may be questioned. Indeed, Rev. R. St. John Tyrwhit, speaking of the moon, which is the most prominent symbol here, declares:

The moon does not appear in Aringhi's *Index of Christian Symbols*, nor does the present writer know of her being used as a Christian emblem until the sixth century.¹

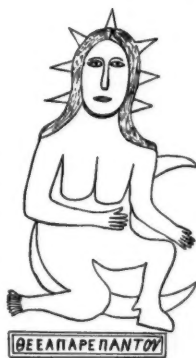
He goes on to say that the moon was then introduced into scenes of the crucifixion to indicate the darkness, and in no other way. This would be evidence against the Christian classification of this figure, but it requires further study of a positive kind.

It will be seen that the figure rests upon the moon, that its head is given the appearance of a star, and that the feet show the symbols of the fish and sheep.

The woman clothed with the sun and with the moon under her feet (Rev. 12 : 1) may have come to mind when a Christian looked upon it for the first time, but there is really no resemblance. It is true that the fish and lamb are Christian symbols, but they are not exclusively Christian.

The worship of Astarte (Ashtoreth in the Old Testament) is a great subject, which need not be entered upon at length in order to show that this figure bears evidence of being related to the worship of that deity.

¹ Article "Moon" in SMITH'S *Dictionary of Christian Antiquities*.



A few extracts from the article "Ashtoreth" in Hastings' *Bible Dictionary* will give important data compiled by Professor S. R. Driver:

Ishtar of Babylon is addressed in a hymn as producer of verdure, lady of mankind, begetress of all, mother Ishtar.² Ishtar is also identified with the planet Venus.³ Ashtart appears to have been generally represented as a female figure, somewhat short in stature, usually naked, with rounded limbs, the hands supporting the breasts. In figures given by Perrot and Chipiez the right hand supports the breast, while the left is extended downward.⁴ In some localities Ashtart seems to have been regarded as the moon-goddess. Thus Lucian, speaking of the temple at Sidon, says: "As they say, it is Astarte's; but I consider Astarte to be the moon."⁵ Ashtart then was the link connecting Ishtar with Aphrodite and with Venus. She became the personification of the all-pervading, living force of nature.⁶

This connection of names, Ashtart, Astarte, Aphrodite, Venus, may be extended to include the "Queen of Heaven" of Jer. 7:18 and 44:17-19, in regard to which W. A. Wright in Smith's *Bible Dictionary* may be quoted:

It is generally believed that the "Queen of Heaven" is the moon, worshipped as Ashtaroth or Astarte. . . . The Babylonian Venus was also styled the "Queen of Heaven." Layard identifies the second deity, Hera, with Astarte, Mylitta, or Venus, and with the Queen of Heaven, and says: "The planet which bore her name was sacred to her, and in the Assyrian sculptures a star was placed upon her head" (*Nineveh*, Vol. II, pp. 454-7). It is so difficult to separate the worship of the moon-goddess from that of the planet Venus in the Assyrian mythology, when introduced among the western nations, that the two are frequently confused.⁷

Gesenius says that the Queen of Heaven is either the moon or Astarte, that is, the planet Venus (article מלכת).

Giesebrecht⁸ makes a more cautious comment upon Jer. 7:18:

A sure identification of the Queen of Heaven with an Assyrian-Babylonian deity is so far not reached.

It may never be reached because of the inevitable modification of cults as they migrate from people to people; and Sayce⁹ in his sweeping way is near the truth in saying that "in the West Ishtar became Ashtoreth, and Ashtoreth was the goddess of the moon."

The place or places east of the Jordan called in the Old Testament

² *Bible Dictionary*, Vol. I, p. 169a.

⁶ *Ibid.*, p. 171a.

³ *Ibid.*, p. 169a.

⁷ *Bible Dictionary*, Vol. II, p. 981b.

⁴ *Ibid.*, p. 170b.

⁸ *Jeremiah* (Göttingen, 1894), p. 48.

⁵ *Ibid.*, p. 170b.

⁹ *Hibbert Lectures of 1887*, p. 255.

Ashtaroth (Deut. 1:4; Josh. 9:10; 12:4; 13:12, 31) and Ashteroth Karnaim (Gen. 14:5) may now be the Tell Ashtara described in Merrill's *East of the Jordan* (p. 328) and Schumacher's *Across the Jordan* (p. 209). The name points to the goddess, and it is possible that Dr. Merrill, from whose collection the figure in question came, may have found it in that vicinity. Indeed, he says that he found east of Jordan "a head with rays in which the rays taper to points" (p. 41).

As to the fish and sheep symbols it may be sufficient to cite Robertson Smith's *Religion of the Semites*:

In Deut. 7:13 the produce of the flock is called the "ashtaroth of the sheep"—an antique expression that must have a religious origin. The sheep-Aphrodite was especially worshiped in Cyprus, where her annual sacrifice was a sheep. . . . Sheep and goats are the flocks appropriate to eastern Palestine, while kine are more suitable to Phœnicia. Thus in one place we may expect to find a sheep-Astarte and in another a cow-goddess.¹⁰

The Astarte of the northern Semites is a goddess of flocks, whose symbol and sacred animal is the cow or, among the sheep-raising tribes, the ewe.¹¹

The sheep-Astarte seems to have had its original home in Canaan. It is impossible to explain Deut. 7:13 except by admitting that Astarte in one of her types had originally the form of a sheep, just as in other types she was a dove or fish.¹²

Fish are known to have been sacred to Astarte.¹³

In view of these statements we are led to see here Astarte with the symbols of the moon, the planet, the sheep, and the fish.

The inscription is ΘΕΕΑΙΑΡΕ ΠΑΝΤΟΝ, slightly compressed at the end from lack of space. The word *θεεα* is apparently a barbarous form of *θεα*, "divine." The last word is undoubtedly *παντων*, "of all." The middle word reminds one at once of the Latin *parens*, and is probably to be referred to the Hebrew פָּרָה, a root which runs through the Indo-European tongues as in Greek *φέρω* and *βάρος*, Latin *fero* and *porto*, English "bear." The Greek of Palestinian inscriptions is always defective, being used by Hebrews. The meaning thus given, "Divine Producer of All," is applicable to Astarte or to *Ishtar*, "begetter of all," as the hymn above quoted calls her.

¹⁰ P. 292.

¹¹ Pp. 336.

¹² P. 456.

¹³ P. 458.

CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT.

By WILLIAM R. HARPER,
The University of Chicago.

V. THE LAWS AND USAGES CONCERNING THE PRIEST, CONSIDERED COMPARATIVELY.

§ 52. To Speak of the History of Worship, as It is Presented in the Old Testament, is to take for granted (1) that there were periods, (2) that these periods differed from each other to a greater or less extent, and (3) that there was either growth or decay, or perhaps both. The brief survey, just finished, distinguished three such periods, each with its peculiar characteristics, and presented what seemed to be a striking case of development, *i. e.*, growth from a lower and less complicated form of worship to one higher and more complicated. These periods were called early, middle, and later.

§ 53. Each Period Had a Lawbook or Code of Legislation Peculiar to Itself, viz.: (1) the *Covenant Code* (§ 14, (3)) for the early period, (2) the *Deuteronomic Code* (§ 27) for the middle period, and (3) the *Levitical Code* (§ 43) for the later period. Injunctions concerning nearly every topic relating to worship are found in each of these codes. These injunctions are sometimes couched in language almost the same; in other cases there are to be noted differences (additions or variations) of an important character; in still other cases they are quite contradictory. These differences, it is clear, exist because through succeeding centuries the people (*a*) changed their place of abode, *e. g.*, from the desert to Canaan, from Canaan to Babylon, and back again; (*b*) changed also their form of life, passing from the nomadic to the agricultural, and from the agricultural to the more centralized or city life; (*c*) changed their form of government, passing from a tribal form to the monarchical, and from that to a theocratic or hierarchical form; (*d*) came into contact with different nations, from whom much was learned, *e. g.*, the Canaanites, the Assyrians, the Babylonians, the Persians, and the Greeks; (*e*) were given great leaders, lawgivers, kings, and prophets, through whom, from time to time, new and better ideas of God and worship were taught.

Now, the different codes named above, as they severally appear and are adopted by the nation, reflect the onward and upward movement of the people toward the great goal of the nation's history, the time when Jesus Christ shall come and teach as men had never taught before. These codes, then, are different expressions of the usage and law of successive epochs. To understand any special topic connected with worship, one must examine systematically what each code contains on that topic. This is the *comparative study* of the laws relating to worship.

§ 54. **The Constructive Study of a Subject is Possible Only on the Basis of the Comparative Study.**—It is not the earliest usage in a particular case, *e. g.*, a distinction between the priest and the laity, nor the latest, that gives us a true idea of Israelitish thought and custom; it is, rather, the latest as growing out of and including, not only the earliest, but all the intervening steps between the two. At no one time did growth or decay stop; and it is only when we have the whole process before us that we begin to understand its significance.

§ 55. **Side by Side with the Codes We Find in the Hexateuch Also Histories** which refer frequently to customs of worship. It is interesting to note that each code is imbedded in a separate history; *e. g.*, (*a*) the Covenant Code is a part of a great *prophetic* history beginning with the creation and continuing down to the times of the Judges; (*b*) the Deuteronomic Code (Deut., chaps. 12-26) is a part of a history which is found, not only in the earlier part of Deuteronomy, but also in some places in Joshua, and elsewhere; while (*c*) the Priest Code is also closely connected with a history which begins with Gen. 1:1 and continues through Numbers. In studying the subject of worship, it is of interest to note what is said in these histories concerning each subject considered.

§ 56. **The Later Histories** contained in the books of Ezra, Nehemiah, and Chronicles give especial attention to the subject of worship. Just as the history in the books of Samuel and Kings is written from the prophetic point of view, that in these later books is written from the priestly point of view (see § 10), and hence gives much information concerning the institutions of worship as they existed at the time these books were written.

§ 57. **The Prophets Were Always Deeply Interested in Matters of Worship;** sometimes, as opponents of the ideas and practices existing in their day, they were trying to introduce new and better ideas; at other times, as allies of the priesthood, they were striving to awaken the:

zeal of the nation in behalf of the worship of Jehovah. In either case their writings contain much that is of value in a study of the development of Israel's ideas concerning worship.

§ 58. **The Priest Code, Manifestly, Is the Great Source of Information** upon the subject of worship, because (a) it contains the fullest presentation on each subject; (b) it is from the hands of the priests themselves, who were most deeply interested; and (c) it presents the latest stage of growth. But this Priest Code is itself a growth, and contains at least four strata of material, each of which represents a different age and stage of development. These are:

1. The Holiness Code, contained in Lev., chaps. 17-26, a body of laws which, as the name implies, lays especial emphasis upon the thought of the holiness of God and the necessity of corresponding holiness on the part of his people.

2. A collection of priestly teachings in reference to various sacrificial and ritualistic matters.

3. A set of miscellaneous materials, such as genealogical lists, elaborations of laws, and illustrative narratives.

4. A historical narrative from the creation up to the settlement in Canaan, which forms the basis of the P document, the three preceding elements having been incorporated into it.

See DRIVER, *Introduction to the Literature of the Old Testament*, 6th ed., pp. 126-59; ADDIS, *The Documents of the Hexateuch*, Vol. II, pp. 169-91; J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*, Vol. I, pp. 121-57.

§ 59. **The Priest of Early Times**, that is, as described in (a) the Covenant Code; (b) the historical material of J and E; (c) the pre-Deuteronomiac portions of Judges, Samuel, and Kings; and (d) the pre-Deuteronomiac prophetic utterances.¹

¹On the date, character, contents, and limits of these various documents see DRIVER, *Introduction to the Literature of the Old Testament*; also J. E. CARPENTER AND G. HARFORD-BATTERSBY, *The Hexateuch*; W. E. ADDIS, *The Documents of the Hexateuch*; BRIGGS, *The Higher Criticism of the Hexateuch*; HOLZINGER, *Einleitung in den Hexateuch*; WELLHAUSEN AND CHEYNE, article "Hexateuch" in *Encyclopædia Biblica*; F. H. WOODS, article "Hexateuch" in *HASTINGS' Dictionary of the Bible*; KUENEN, *An Historico-Critical Inquiry into the Origin of the Hexateuch*; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 228-391; STEURNAGEL, *Einleitung zum Hexateuch*; W. R. HARPER AND W. H. GREEN, "The Pentateuchal Question," in *Hebraica*, Vol. V, pp. 18-73, 137-89, 243-91; Vol. VI, pp. 1-48, 109-38, 161-211, 241-95; Vol. VII, pp. 1-38, 104-42; Vol. VIII, pp. 15-64, 174-243.

For a discussion of these questions from a different point of view see especially W. H. GREEN, *The Hebrew Feasts*; cf. also BISSELL, *The Pentateuch, Its Origin and Structure*; W. H. GREEN, *The Higher Criticism of the Pentateuch and Moses and the Prophets*.

1. The only allusion in the Covenant Code.²
Exod. 20:26.
2. Non-priests frequently do priestly work.
Gen. 8:20 f.; 12:8; 22:13; Exod. 33:7-11; 24:4-8; Judg. 13:19;
1 Sam. 7:1; 13:8-14; 2 Sam. 6:14-18; 1 Kings 18:30-38.
3. The story of Micah's priest.
Judg., chaps. 17 and 18.
4. The consecration of the priest.
Exod. 19:22; Judg. 17:5, 12; 1 Sam. 7:1.
5. The service rendered by the priest.
1 Sam. 4:4; 7:1; 1 Kings 1:34; 1 Sam. 21:1-9; Hos. 4:6; Mic.
3:11; Isa. 28:7.
6. Priests were consulted as soothsayers.
Judg. 18:5, 6; 1 Sam. 23:6-13; 30:7 ff.
7. The tribe of Levi.
Exod. 32:25-29; Deut. 33:8-11.
8. Aaron and his descendants.
Exod. 4:14-17; 32:1 ff.; Deut. 10:6; Josh. 24:33.
9. The sons of Eli and their behavior.
1 Sam. 1:3; 2:22-25; 4:4; 1 Kings 2:27.
10. Elijah and the priests of Baal.
1 Kings 18:19-40.
11. The prophets' estimate of the priest.
Hos. 4:6-9; 5:1; 6:9; Amos 7:10-17; Mic. 3:11; Isa. 28:7.
12. The priest's dress and equipment.
1 Sam. 2:18; Judg. 17:5; 18:14, 20; 1 Sam. 23:6, 9-12; 30:7, 8.
13. The priest's maintenance.
Judg. 17:10; 18:4; 1 Sam. 2:12-17; 2 Kings 12:16.
14. The high-priest.
2 Kings 12:10 (?).

§ 60. Questions and Suggestions.

1. What is the significance of the lack of any reference to *priest* in the Covenant Code (see § 15, (2))?
2. What connection is there between this lack of reference and the fact that laymen in early times acted as their own priests? Is there evidence that in cases where non-priests offered sacrifice they were doing

² The following references are from the J document: Gen. 8:20 f.; 12:8; 22:13; Exod. 33:7-11; 19:22; 32:25-29; 4:14-17; 32:1 ff.; and the following from the E document: Exod. 20:26; 24:4-8; Deut. 33:8-11; 10:6; Josh. 24:33.

so (a) through regularly appointed priests, or (b) by special divine authority?

3. Consider from the story of Micah's priest (a) the character of the times, (b) the existence of idolatry, (c) the place of the priest (cf. § 16, (2)).

4. How early and in what way were priests set apart or consecrated?

5. Formulate a list of the various functions performed by the priest in these days.

6. To what extent did people consult the priest about the ordinary affairs of life? Cf. the case of Samuel (1 Sam. 9: 6 ff., 19 f.).

7. With what events and in what connection do the references to the tribe of Levi in this period appear?

8. Trace the line of Aaron as it is indicated down to later times. What, according to the tradition, was Aaron's official relation to Moses?

9. From the story of Eli's sons, point out (a) the basis of their right to be priests, (b) their functions as priests, (c) the various ways in which they abused their office.

10. Consider, in the story of Elijah and the priest-prophets of Baal, (a) the significance of the large number of prophets of Baal, (b) the non-priestly character of Elijah.

11. Enumerate, one by one, the shortcomings of the priests which are criticised by the prophets, and consider whether this state of things owed its existence (a) to a growing formality and emptiness of the Israelitish religion, or (b) to the influence exerted on the Israelitish religion by the neighboring religion, which was very sensual in its character, or (c) to the fact that now for the first time the prophets are holding up these high ideals, the priest-practice in Israel, as among other nations, having always been upon a low plane.

12. Consider the references to the priests' dress and equipment, and explain particularly the ephod, the Urim, and Thummim.³

³ See the article "Ephod," by G. F. MOORE, in *Encyclopaedia Biblica*; the article "Ephod," by S. R. DRIVER, in *HASTINGS' Dictionary of the Bible*; VAN HOONACKER, *Le Sacerdoce Lévitique*, pp. 370 ff.; KÖNIG, *Religious History of Israel*, pp. 107 ff.; G. F. MOORE, *Judges*, p. 381; KÖNIG, *Hauptprobleme*, pp. 59-63. On "Urim and Thummim" see SMITH'S *Dictionary of the Bible* (1893); KIRKPATRICK, *The First Book of Samuel* (Cambridge Bible Series), pp. 217 f.; KALISCH, *Exodus*, p. 544; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 394 f.; W. R. SMITH, *The Old Testament in the Jewish Church*, 2d ed., p. 292, note 1; T. WITTON DAVIES, *Magic, Divination and Demonology*, p. 75; RYLE, *Ezra and Nehemiah* (Cambridge Bible Series), p. 33; NOWACK, *Lehrbuch der hebräischen Archäologie*, Vol. II, pp. 93 f.; BENZINGER, *Hebräische Archäologie*, pp. 382, 407 f.; BAUDISSIN, *Die Geschichte des alttestamentlichen Priesterthums untersucht*, pp. 26 f.; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 156, 471-3, 505 f., 517 f.

13. What evidence is there that the priest in this period had any special prerequisites or any regular maintenance?

14. How much may fairly be inferred as to the functions and authority of the high-priest in this period?

§ 61. **Constructive Work.**—Upon the basis of the material considered, write a paper on "The Priest in Early Israelitish History," observing the following suggestions: (1) include only what can be corroborated by references to the literature of this period (see above); (2) use great caution in making general statements upon the basis of few facts; (3) remember that much may be gained by ascertaining what did *not* exist.

§ 62. **The Priest of the Deuteronomic Period**, that is, as described (*a*) in the laws of Deuteronomy, (*b*) in the Deuteronomic portions of the books of Samuel and Kings, and (*c*) by the prophets of the Deuteronomic period.*

1. The Levites, that is, the priests, become a distinct class.

Deut. 10:8; 18:1; 1 Sam. 2:28; Jer. 1:18; 8:1; 13:13; 23:33 f.; 26:7 f., 11, 16; 28:1, 5; 33:21; 34:19.

2. The service rendered by "the priests the Levites."

Deut. 10:8; 21:5; 33:8-10; 26:3 ff.; 27:14; 17:18; 31:9; 17:8, 9, 12; 19:17; 20:2; 24:8; Jer. 18:18.

3. The prophet's estimate of the priest.

Jer. 2:8; 5:31; 6:13; 14:18; 23:11; 32:32; Zeph. 3:4.

4. A later view of the wickedness of Eli's sons.

1 Sam. 2:27-36.

5. The relative authority of priest and prophet.

Jer. 29:25 f.; 5:31; 20:1 ff.; 11:18-23; *cf.* 1:1.

6. Differences of rank within the priestly order.

2 Kings 23:4, 8, 9; Jer. 52:24; 29:25 f.; 19:1; Deut. 18:6 f.

7. Maintenance of "the priests the Levites."

Deut. 10:9; 12:12; 18:1-8; 14:27, 29.

8. Residence of priests.

Deut. 18:6, 7; Jer. 1:1; *cf.* 11:21, 22; 32:6 ff.; Jer. 29:1.

9. Priests consulted as soothsayers.

Deut. 33:8.

§ 63. **Questions and Suggestions.**

1. Consider the circumstances which, ordinarily, would encourage the building up of a special priest class. What connection existed

*References printed in bold-face type are from the code of laws contained in Deuteronomy.

between the centralization of worship in Jerusalem (§ 27, (2); cf. Deut., chap. 12) and the growth of a special class of priests? What is implied in the constantly recurring phrase "the priests the Levites" (cf. Deut. 17: 18; 18: 1; 21: 5; 27: 9; 31: 9)? Does it mean (cf. Deut. 10: 8) that all priests were Levites and all Levites priests?

2. Formulate the different functions which together made up the service of "the priest the Levite," distinguishing between regular and special functions. Consider the difference between the work of the prophet, the wise (man), and the priest (Deut. 18: 18; Jer. 18: 18).

3. What, according to the prophets, is the priest's attitude toward Jehovah and the true religion?

4. Compare the later view (1 Sam. 2: 27-46) of the wickedness of Eli's sons with the former (1 Sam. 2: 12-17, 22-25), note the points of change, and consider to what extent this is in harmony with Deuteronomic representations.

5. Recall the authority of the prophet (*a*) in the days of Saul, David, Solomon; (*b*) in the days of Elijah and Isaiah; and (*c*) consider to what extent, in the days of Jeremiah, the prophet had lost authority, while the priest had gained it.

6. Indicate the extent to which differences of rank had come to exist among the priests, and the significance of this fact.

7. Enumerate very accurately the sources of income and maintenance which were enjoyed by "the priests the Levites."

8. Were there special places of residence assigned to "the priests the Levites"? Did priests own property?

9. Is there anything additional to be said about the use of Urim and Thummim?

§ 64. **Constructive Work.**—Upon the basis of the material considered, write a paper on "The Priest in the Middle Period of Israelitish History"—that is, the so-called Deuteronomic period—discussing particularly (*a*) the class system, (*b*) the higher position now occupied, (*c*) the functions, (*d*) the maintenance provided by law.

§ 65. **The Priest as Described by Ezekiel.**

1. Ezekiel himself was a priest.

Ezek. 1: 3; 4: 14.

2. Priesthood limited to sons of Zadok.

Ezek. 44: 15 f.; 40: 46; 43: 19, 24-27; 44: 6-31; 48: 11.

3. The priest's dress.

Ezek. 42: 14; 44: 17-19.

4. Special "holiness" required of priests.
Ezek. 4:14; 44:20-22, 25-27, 31.
5. Service rendered by priests.
Ezek. 44:11, 14, 15, 16, 23 f.; 40:46; 43:21, 24, 27.
6. Residence of priests.
Ezek. 48:10-14; 42:13 f.; 46:19-24.
7. Maintenance of priests.
Ezek. 42:13 f.; 44:28-30.

§ 66. **Questions and Suggestions.**

1. Consider the significance of the fact that Ezekiel, and also Jeremiah, Haggai, Zechariah, and Malachi—all the later prophets—were priests. Note that Ezekiel preached his visions of Israel's glorious future after the fall of Jerusalem. Consider the circumstances which led him to foresee and proclaim a system so exclusively *ecclesiastical*.

2. What limitation of the priesthood does he introduce, and why? In what respect is this an advance upon the Deuteronomic usage?

3. Consider the regulations cited for the priest's dress; what was their purpose?

4. Enumerate the particular requirements made of the priests which were intended to mark their holiness, and show, in each case, how this was to be secured. In what sense is the word "holy" to be understood?

5. Indicate in what particulars the service required of the priest in Ezekiel's code differs from that of the Deuteronomic Code (§ 62, (2)); and show the principles underlying these changes.

6. What was to be the place of the priests' residence, and its extent? The meaning of the word "oblation"?

7. Prepare in detail a list of the items mentioned which should serve as the maintenance of the priest. Was there any variation from those mentioned in Deuteronomy?

§ 67. **Constructive Work.**—Prepare a paper showing how the priest, as seen in Ezekiel's vision, differed from the priest of the Deuteronomic times.

§ 68. **The Priest of the Later Period**, that is, as described (*a*) in the laws of the Levitical Code, (*b*) by the priestly prophets, and (*c*) in the priestly histories, *e. g.*, Ezra, Nehemiah, and Chronicles.⁵

1. Distinction between priests and Levites everywhere presupposed.

Numb. 4:1-15, 19; 8:14-26; 18:1-7; 17:1-11; 25:10-13; 1 Chron. 6:49-53.

⁵ References to the Levitical Code are in bold-face type.

2. Special holiness required of priestly class.
Lev. 21:1-9, 17-23; 22:1-8; 10:6; Exod. 30:19.
3. Service rendered by priests.
Lev. 10:8-11; Numb. 4:4-14, 16; Lev. 16:32; 6:20-22; Hag. 2:11-13; Mal. 2:4-7; Numb. 18:1-7; 27:21; 2 Chron. 19:8, 11.
4. Service rendered by Levites.
Numb. 4:1-3, 15, 21-33; 2:17; 3:23-26, 29-32, 35-38; 18:1-7; 3:5-10; Ezra 6:20; Neh. 11:15-18, 22; 1 Chron. 6:31-48; 15:2; 23:27-32; 26:20-32; 2 Chron. 5:4 f.; 19:8, 11.
5. Influence and numbers of priestly class.
Lev. 16:32; Numb. 4:19, 27 f., 33; 3:1-4; 4:34-49; 35:25-34; Hag. 1:1, 12, 14; Zech. 3:1-10; 6:9 ff. (?); Ezra 1:5; 2:61-63, 70; 3:2, 8-13; 5:2; 6:16; 7:7, 13, 16; 8:15-20, 29 f.; Neh. 11:15-18, 22; 12:1-26; 3:20, 22, 28; 5:12; 1 Chron. 6:1-47; 9:10-34; 23:1-24.
6. Place and work of the high-priest.
Numb. 35:25-34; Lev. 16:4-32; 6:22; Exod. 29:9; Numb. 27:21; Zech. 3:1-10; 6:9 ff. (?); Neh. 13:4, 28-30.
7. Consecration of high-priest.
Lev. 21:10-15; 6:20-22; 8:12, 14-36; Exod., chap. 29; Lev., chap. 9; Numb. 20:23-29.
8. Dress of priests.
Neh. 7:70-73; Lev. 6:10 f.; 8:1-9, 13, 30; Exod., chap. 28; 39:1-31; 40:13 f.
9. Residence of priests.
1 Chron. 6:54-81; Josh. 21:1-42; Numb. 35:2-8; Neh. 11:3; Numb. 2:17; 3:23-26, 29-32, 35-38.
10. Maintenance of priests.
Lev. 22:4-7; 7:35; Numb. 3:46-48; Ezra 7:24; Neh. 12:44-47; 13:10-14.
11. Courses of priests and Levites.
Ezra 6:18; 1 Chron. 24:1-26:19; 2 Chron. 5:11 f.; 8:12-15.
12. Prophets' estimate of the priests.
Hag. 2:11-13; Zech. 3:1-10; 6:9 ff.; Mal. 1:6-10; 2:4-9; 3:3; Isa. 61:6; 66:21; Joel 1:9, 13; 2:17.

§ 69. Questions and Suggestions.

1. Is it possible to find anywhere in the post-exilic literature a passage in which the words "priest" and "Levite" are synonymous? Cf. Deut. (§ 62, (1)), and consider (a) the circumstances which have led to this differentiation, (b) its significance, and (c) the great change

which has taken place since the time when everyone might be his own priest (*cf.* §§ 58, (2); 15, (2)).

2. What special limitations were imposed upon the priests (Aaron's sons) to secure their holiness?

3. Enumerate carefully the kinds of service expected of the priests (Aaron's sons), and note how it differs from that required in Deuteronomy of "the priests the Levites."

4. Enumerate the kinds of service required of the Levites, and note the extent to which this service was in older times the work of "the priest the Levite."

5. What are the facts concerning the numbers of the priestly classes in this later period? Are they larger or smaller? Is their influence greater or less? What is the full significance of these facts?

6. What part has the high-priest played in the priestly work of earlier times? What is his place and work at this time?

7. What are the details of the consecration of the high-priest, and their interpretation?

8. Is more care now given to the peculiar dress of the high-priest? If so, in what details, and for what reason?

9. What special places were set apart for the residence of priests? Consider from various points of view the cities of refuge, noting especially the absence of any reference to them as Levitical cities in Deuteronomy (19: 1-13).

10. What additions appear to the sources of income of the priests and Levites? Can the priests any longer be classed with the fatherless and widow as in Deut. 14: 28, 29?

11. What is to be understood by the classification of the priests and Levites into courses and divisions?

12. How did the prophet, although himself a priest, estimate the priests of his times?

§ 70. **Constructive Work.**—Upon the basis of material in § 69 write a paper on the priest in later Israelitish history, noting especially such points as indicate changes in comparison with preceding periods.

§ 71. **Literature to be Consulted.**

STANLEY, *Lectures on the History of the Jewish Church*, Lecture XXXVI (1865); S. I. CURTISS, *The Levitical Priests* (1877); WELLHAUSEN, *Prolegomena to the History of Israel* (1878), pp. 121-51; KUENEN, *National Religions and Universal Religions* (Hibbert Lectures, 1882), pp. 314-17; GREEN, *Moses and the Prophets* (1883), pp. 78-83, 127-31; KALISCH, *Commentary on Leviticus*, Part I, pp. 559-659; SCHÜRER, *History of the Jewish People in the Time of Christ* (1886); Second Division, Vol. I, pp. 207-305; W. R. SMITH, article "Priest" in *Encyclopædia Britannica* (1889);

MONTEFIORE, *The Religion of the Ancient Hebrews* (Hibbert Lectures, 1892), pp. 65-70, 116-18, etc.; SCHULTZ, *Old Testament Theology* (1892), see *Index*; KITTEL, *History of the Hebrews* (1892), see *Index*; E. H. PLUMPTRE, article "Priest" in SMITH'S *Dictionary of the Bible*, 2d ed. (1892); DRIVER, *Deuteronomy* (International Critical Commentary, 1895), see *Index*; MENZIES, *History of Religion* (1895), pp. 70, 183; BRIGGS, *Higher Criticism of the Hexateuch* (1897), p. 104; JASTROW, *Religion of Babylonia and Assyria* (1898), see *Index*; TOY, *The Book of the Prophet Ezekiel* (Polychrome Bible, 1899), pp. 193 f.; DUFF, *Old Testament Theology*, see *Index*; G. A. COOKE, article "Levi" in HASTINGS' *Dictionary of the Bible*; MCCURDY, *History, Prophecy and the Monuments*, see *Index*.

GRAF, "Zur Geschichte des Stammes Levi," in MERX, *Archiv für wissenschaftliche Erforschung des Alten Testaments*, Vol. I (1867), pp. 68-106, 208-36; MAYBAUM, *Die Entwicklung des altisraelitischen Priesterthums* (1880); SMEND, *Der Prophet Ezechiel* (1880), pp. 360-62; KITTEL, "Die Priester und Leviten," in *Theologische Studien aus Württemberg*, Vol. II (1881), pp. 147-69; Vol. III, pp. 278-314; KUENEN, *Historisch-kritische Einleitung in die Bücher des Alten Testaments* (1885), Vol. I, pp. 281 ff.; STADE, *Geschichte des Volkes Israel* (1887), Vol. I, pp. 152 ff., 468 ff.; BAUDISSIN, *Die Geschichte des alttestamentlichen Priesterthums* (1889); H. VOGELSTEIN, *Der Kampf zwischen Priestern und Leviten seit den Tagen Ezechiels. Eine historisch-kritische Untersuchung* (1889); KUENEN, "Die Geschichte des Jahwepriesterthums und das Alter des Priestergesetzes" (1889), in *Gesammelte Abhandlungen*, pp. 465-500; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1st ed. 1893, 2d ed. 1899), see *Index*; BENZINGER, *Hebräische Archäologie* (1894), pp. 405-28; NOWACK, *Lehrbuch der hebräischen Archäologie* (1894), Vol. II, pp. 87-130; MARTI, *Geschichte der israelitischen Religion* (1897), pp. 44 ff., 50, 72, etc.; HUMMELAUER, *Das vormossaische Priesterthum in Israel* (1899); VAN HOONACKER, *Le Sacerdoce lévitique* (1889).

See also the commentaries of Delitzsch, Dillmann, Holzinger, and Gunkel on Genesis; of Dillmann and Holzinger on Exodus; of Dillmann and Baentsch on Exodus-Leviticus; of Steuernagel and Bertholet on Deuteronomy; and of Davidson, Bertholet, and Kraetzschmar on Ezekiel.

§ 72. Supplementary Topics.

1. Consider that the Psalter was the songbook of the temple, and from an examination of Pss. 78: 64; 99: 6; 105: 26; 106: 16, 30 f.; 110: 4; 115: 10, 12; 118: 3; 132: 9, 16; 133: 2; 134: 1-3; 135: 19 f. formulate the thought relating to the *priest* which is found in the Psalter.

2. Why do no direct references to the work and life of the *priest* occur in the Wisdom Literature, *i. e.*, in Job, Proverbs, Ecclesiastes, and Song of Songs?

3. Consider briefly the subject of the *priest* in New Testament writings, *e. g.*, Matt. 2: 4; 8: 4; 12: 4 f.; 16: 21; 20: 18; 21: 15; 26: 3; 27: 1; Mark 2: 26; Luke 1: 5, 8, 9; 10: 31; 17: 14; John 1: 19; Acts 4: 1, 36; 6: 7; Heb. 2: 17; 3: 1; 4: 14 f.; 5: 1, 5 f., 10; 6: 20; chap. 7; 8: 1, 3 f.; 9: 6 f., 11, 25; 10: 11, 21; 13: 11; 1 Peter 2: 5, 9;

Rev. 1:6; 5:10; 20:6; etc., and indicate such points of difference, as compared with the position and work of the priest in the Old Testament, as seem most important.

4. Compare roughly the place of the priest among the Egyptians, the Greeks, and the Romans, and note points of similarity and difference as compared with that of the priest among the Hebrews.

See W. R. SMITH, article "Priest" in *Encyclopædia Britannica*; the articles "Pontifex" and "Sacerdos" in HARPER'S *Dictionary of Classical Literature and Antiquities*; MARTHA, *Les Sacerdotes athéniens*.

5. Consider the original meaning and exact usage of the words for priest, in Hebrew כֹּהֵן, Greek ἱερεὺς, Latin *sacerdos*.

Cf. W. R. SMITH, article "Priest" in *Encyc. Brit.*, Vol. XIX, p. 746; NOWACK, *Hebr. Arch.*, Vol. II, pp. 89 f.; WELLHAUSEN, *Skizzen und Vorarbeiten*, Vol. III, pp. 130 f.

6. Consider the place of the priest among the Assyrians, the Arabs, and the Canaanites, who were closely related Semitic nations, and note points of similarity and difference as compared with his place among the Hebrews.

See especially JASTROW, *Religion of Babylonia and Assyria* (Index); W. R. SMITH, *Religion of the Semites* (Index); MCCURDY, *History, Prophecy and the Monuments* (Index).

7. Consider the conception which existed among the Israelites that their nation was a kingdom of priests (cf. Exod. 19:6), the basis of this conception, the extent to which it was held, the influence which it exerted, and its connection with other Israelitish ideas, e. g., with the idea of God, with the idea of the Day of Jehovah, and with their conception of their relation to the world.

8. Consider, in general, what may be called the *outside functions* of the priest, i. e., those functions which were not distinctly priestly; e. g., his place in war, Deut. 20:2; Numb. 10:1-9; 1 Sam. 4:4, 11; in education, Lev. 10:11; Neh. 8:2, 9, 13; in administration of justice, Deut. 17:8 f., 12; 19:17; 21:5; in prophecy, Deut. 33:8; Jer. 1:1; Ezek. 1:3; 4:14.

9. From a study of the books of Maccabees prepare a statement showing what were the place, the function, the character, the influence, the dress, the place of residence, and the maintenance of the *priesthood* about 165 B. C.

See, e. g., 1 Macc., chap. 2; 3:45-51; 4:38, 42 f.; 5:6 f.; 7:9, 14 ff., 20-25, 33-38; 10:20 f., 32; 11:23-27, 57 f.; 12:5-23; 13:36 ff., 42; 14:20, 23, 27-49; 15:1 f., 6, 21, 24; 16:11 ff., 24; 2 Macc. 1:15 ff., 19-36; 2:17; 3:1, 9, 15 f., 21, 32-36; 4:7 ff., 24, 29; 11:3; 14:3, 7, 13; 15:12.

10. Take up more seriously the general relation of the priest to the prophet; *e. g.*, (*a*) Was there an early time and a later time when the two offices were not clearly distinguished? (*b*) What were the circumstances, in each case, which led to this lack of distinction? (*c*) How far may the priest be said always to have been engaged in struggle with the prophet? (*d*) What was the relation of each to the other (1) in order of time, (2) in order of thought?

11. Consider the significance of the priest as a mediator between God and the people. What influences led to the idea that this class of men could obtain access to God more readily than other men? What was the relation between the growth of the idea of priestly mediation and the acceptance of larger ideas of God?

Work and Workers.

OF that masterly summary of theological scholarship and lore, the Herzog-Hanck *Realencyklopaedie für protestantische Theologie*, of which the third, practically altogether new, edition is now being issued by the house of Hinrichs, the eighth volume has been completed, and half of the series is now out. The *Encyclopaedia* represents no particular school of theology, but aims at a comparatively complete presentation of both processes and results in the discussion of all the matters that are of concern to the theologian as such.

ACCORDING to the *Literarisches Centralblatt* of April 20, 1901, the number of students in theological universities in Germany during the winter semester was 2,326. In Halle there were 380; Berlin, 366; Leipzig, 296; Tübingen, 261; Erlangen, 171; Greifswald, 142; Göttingen, 110; Königsberg, 92; Strassburg, 83; Marburg, 82; Bonn, 68; Breslau, 65; Giessen, 61; Kiel, 46; Jena, 35; Rostock, 33; Heidelberg, 32. The large attendance at Halle is probably to be credited in large degree to the presence of Beyschlag, Kautzsch, Köstlin, Haupt, and Loofs, as well as of younger men like Steuernagel and Clemen.

SOME years ago a series of novels, evidently from the pen of a skilled church historian, which appeared under the *nom de plume* of "George Taylor," bothered the critics a good deal as to their authorship, until it became known that the writer was Professor Adolf Hausrath, of the University of Heidelberg. The series has been regularly continued, and just recently Professor Hausrath has made a new addition to it, in his *Potamiaena*. The theme is the conflict between Christianity and educated heathenism in the third century after Christ, and the historical background and action are drawn with scholarly correctness.

ONE of the most important meetings ever held by the International Lesson Committee was held in New York city April 18. The outcome of the meeting was in every way hopeful. Before the meeting of the committee itself a number of Sunday-school editors of the different denominations held a meeting and made to the International Lesson Committee the following recommendations:

(1) We desire to commend with all heartiness the plan of including larger passages for study than in previous years, but recommend that the part named for printing be indicated as the lesson; that the text selected be limited to about ten or twelve verses, where possible; that the schedule for lessons for 1902 and thereafter be made to conform thereto; and that, as at present, related passages that naturally belong to the subject under consideration be indicated in addition to illustrate or complete it. (2) We favor a separate course of study for one year, for beginners in Bible study of six years old and under, and we will heartily cooperate with your committee in making a success of such a series as you propose. (3) From our knowledge of the field and the demands of many Bible students we believe that there should be prepared a two-years' course of study, at least, that shall be topical and historical, for adult or senior classes. We think the times are ripe for such a course, and request your committee to provide the same in such way as will not interfere with the present international uniform plan. In making the recommendations we desire to assure your committee of our hearty sympathy with you and your work, and to assure you further of our earnest wish and purpose to conserve the best interests of our common cause and to increase the efficiency of the international lesson system.

To these recommendations the International Committee assented to the extent of naming committees to consider the preparation of new courses of lessons. In our estimation this is one of the most hopeful steps taken in years in the Sunday-school world.

ANOTHER matter of interest to workers in Sunday schools is the recently published *Synopsis of the Report* of the committee on a course of study for graded Bible schools, presented to the Association of Congregational Churches of Illinois at Galesburg, May 21, 1901. The report furnishes a good curriculum for a graded school, as well as other helpful matter. Copies of this very useful pamphlet may be obtained at a nominal price from Rev. W. F. McMillen, secretary of the Congregational Sunday School and Publishing Society, Chicago.

Book Reviews.

Constructive Studies in the Life of Christ. An Aid to Historical Study and a Condensed Commentary on the Gospels, for Use in Advanced Bible Classes. By ERNEST DEWITT BURTON AND SHAILER MATHEWS, Professors in the University of Chicago. Revised edition. Chicago: The University of Chicago Press, 1901.

The book before us fills a long-felt want. The phrase is hackneyed, but the significance is great. What book can be of greater service to advanced Bible classes than a series of constructive studies in the life of Christ which shall place within easy reach the best of the new light historical scholarship is shedding on the subject-matter of the gospels without involving the student in the intricate mazes of analytical criticism? And is it any wonder that adult Bible classes decline, in spite of the vivid interest that surrounds the subject and increases in geometric ratio with the new light shed by critical investigation, when the student, roused to expectancy by the stir of life in dry fields, was met only with new and vaster accumulations of the old straw rethressed after the manner of Lange's "Commentaries" and Peloubet's "Notes"?

Not that Professors Burton and Mathews have stepped beyond the limits of the "safest" conservatism. There are no assumptions in the field of criticism to shock even the most sensitive traditionalist. If the authors have views of their own not always confined to the limits of current orthodoxy, as some may have reason to think from other contributions, they have not permitted their work to be marred by taking the attitude of the advocate of special theories. What was aimed at was training in correct *method*; and the aim has been pursued without a moment's obscuration of the pedagogic principle that the starting-point must be that of the pupil, not of the teacher. Accordingly, that for which the "Blakeslee Lesson Leaves" and other more ephemeral attempts labored with sporadic success is here brought to such relative perfection as enables us to say: The advanced Bible class is at last equipped with a text-book which may make its studies something more than a parody of instruction in other branches of history and literature. Doubtless there will continue to be innumerable miniature

preaching services, evangelistic services, and prayer-meeting exhortations masquerading as Bible classes. Others will give a painful parody of the microscopic muck-raking of antiquated homiletical commentary. But henceforth there will not be the excuse that a text-book is lacking so simple that any intelligent layman may use it, yet not childish; genuinely scientific in method, yet neither dogmatically prejudiced against critical views nor capable of stumbling the weak or hypersensitive on the score of orthodoxy.

A feature especially worthy of commendation is the series of brief bibliographies appended to each of the nine parts, and occasionally elsewhere. Of course, the selection includes only English or translated works, and on the general subject only such as may be "recommended for the Sunday-school library," so that we are not disposed to look for Keim or Hausrath. We wonder rather that the comparatively superficial work on "Matthew" by Gloag, Dods, and Bruce, and by Reynolds on "John," should be recommended on p. 27, while the admirable work of Bartlet *s. v.* "Matthew" in the same volume of the Hastings *Dictionary* referred to on p. 66 should seem to be overlooked. Cheyne's *Encyclopædia Biblica*, the most scholarly, as well as most recent, authority on the subjects under discussion, is apparently excluded on the score of radicalism. Perhaps it might be as well to inform the student that a certain degree of supervision is exercised over his mental pabulum, lest he fall into the constant snare of the amateur—the notion that he "knows it all."

Another admirable feature is the frequent illustrations *by reproduction of photographs*. Engravings carry infinitely less conviction, because, so far as the reader can tell, they may be pure works of fancy. On this score even the great critical Old Testament edited by P. Haupt might profitably imitate our authors. Typography, maps, plans, and arrangement of material are all most creditable to the institution which thus makes itself serviceable to all students of the Bible.

BENJ. W. BACON.

YALE DIVINITY SCHOOL.

ARE THEY PRACTICABLE?¹

Is it not senseless to ask whether the soil in which a beautiful bloom has grown is suitable for such flowers? These studies came from Bible-school ground. Are other schools sufficiently like that in which these were successfully used to justify their adoption?

¹ The studies are being used in the Sunday school of the writer's church.

Practicability here considers three things: (1) the instrument, (2) the material on which it is to work, and (3) the hand that is to use it. Is the tool good in itself, is it adapted to the material, and is the workman able to use it correctly? The studies inherently are of surpassing value. We are now concerned with the scholar and the teacher.

Scholars vary only slightly in different Bible schools. Those able to read the gospels with ordinary intelligence, under the guidance of a competent teacher, would greatly profit by this book. We do not need to spend much time in thinking about the student. This judgment rests upon experience with these studies, and also upon experiment along other lines.

The most vital factor in any system is the teacher, from whom will come any criticisms of impracticability. Why? A missionary in Africa, when building his mud house, noticed that the clay was brought in bark on the heads of natives. To help the carriers he made some wheelbarrows, took one to the bank, filled it, and trundled it back to the site of his hut. This exemplary performance over, he sent his helpers off with the vehicles. After a reasonable time he heard the song of the coming procession. Every wheelbarrow was full, but was on the head of a native. Always grotesque is the obstinacy that uses new things in old ways. This is the fate which faces every fresh suggestion. The trouble is not in the instrument, nor in the material, but in the habits of the hand or the fossilization of the brain. Here will be found the only problem in the use of these studies.

The lazy teacher, or the one who tries to show how much he knows and incidentally reveals how little, or the one who is bound by the artificial methods so disastrously prevalent for a generation, will find these studies impracticable. The teacher who knows how to study, and, what is better, can get the scholar to study, will heartily welcome these aids to instruction. Limitation in their use will not be due to their impracticability, nor to the inability of the teacher, but to lack of disposition to employ them as designed.

Their elasticity is noticeable. They are adapted for both elementary and advanced study, for sketchy as well as detailed investigation. They are not like gloves, made to fit hands of certain sizes, but are more like a carefully prepared bill of fare from which either a delicate or a voracious appetite could be satisfied. Under proper guidance, any young person who legitimately belongs to an historical grade may use them with advantage. Adults should be able to use them independently with the best results.

Their essential companion is the *Harmony of the Gospels* on which they are constructed. The two volumes would supply all needed equipment for such a course on this subject as the ordinary Bible school offers. The library of the school should make accessible the books of reference noted. Not the least part of their practical value is that these studies acquaint the faithful student with correct methods of interpretation, and especially with processes essential to the proper study of biblical biographies. It is by these that the uniqueness of Christ's life is demonstrated. Uniqueness is discovered only in the effort to classify. The initial assumptions of other schemes here become the increasing convictions of the pupil. When practicability, with the single limitation as to the teacher noted above, is joined to such a result, we cannot think too highly of this new aid to schools that want the best instead of the good, to say nothing of systems which are lacking when tested by every principle of sane pedagogics.

At last we have a text-book on the life of Christ, for use in academies, colleges, universities, and training schools, which neatly fills a gap that has long tantalized those who yearned for something of the kind. There is no further excuse for the neglect of this study by these institutions. Students can now have a book which in authority, completeness, and pedagogical value easily ranks with the best in other spheres. Rare delight awaits those whose instructors in such matters are wise enough to introduce it into these schools.

W. C. BITTING.

NEW YORK CITY.

The Life and Literature of the Ancient Hebrews. By REV. LYMAN ABBOTT, D.D. Boston and New York: Houghton, Mifflin & Co. Pp. xiii + 408. \$2.

This volume is the outgrowth of a course of lectures on the Old Testament delivered in Plymouth Church, Brooklyn, and before the Lowell Institute of Boston. All the various types of Hebrew literature are discussed in their historic relations, so that the volume is practically a brief and popular manual of introduction to the Old Testament. In it the author seeks to present to the educated Christian public the chief results of the scientific study of the Hebrew Scriptures. His standpoint is distinctly modern and liberal, but he does not belong to the extreme radical wing of higher critics. The decalogue and the Book of the Covenant he regards as Mosaic, as well as the traditional basis of many portions of the later legislation. For this reason he

admits the ethical character of the old Hebrew religion, and is not willing to assert that all that was good and great in the Old Testament took its origin with the prophets. The oldest psalms he assigns to 1000 B. C. and the oldest proverbs to 940 B. C. Ruth he regards as belonging to the same period as 1 and 2 Samuel. Deuteronomy is placed in the seventh century, the Holiness Code in the exile, and the Priestly Code after the return. The second half of the book of Isaiah is, of course, regarded as exilic.

Dr. Abbott has given us a fair and lucid exposition of the generally accepted modern conception of the origin of the Hebrew literature. No attempt at innovation is made, and no startling personal theories are advocated. This gives the book special value for introducing the uninitiated into the principles, method, and results of the higher criticism. Probably no better work can be put into the hands of one who desires to know the chief modern positions without going through too much detailed preliminary investigation. Such a book as Driver's Introduction is far superior for the student, but its technicality will frighten away the general reader.

The main objections to this volume are its lack of independent critical judgment and its ignorance of the latest special investigations. Dr. Abbott is a man of letters rather than an Old Testament critic, and this fact is apparent on every page. He follows one authority for one book and another authority for another book, but he has no organic conception of the literature as a whole which would enable him to date each document for itself and to show how it forms part of a single development. The English literature that is referred to in the foot-notes is frequently antiquated, and there is no evidence that the author is familiar with recent German investigations. For this reason the discussions of the early narratives of Genesis, of the pentateuchal codes, of Job, and of the Song of Songs are deficient. This will not be felt, doubtless, by the general reader, but it prevents the book having any great value for the specialist.

L. B. PATON.

HARTFORD THEOLOGICAL SEMINARY.

Jesus Christ and the Social Question. By FRANCIS G. PEABODY.
New York: The Macmillan Co., 1900. Pp. 365. \$1.50.

Unless we are mistaken, this work of Professor Peabody is bound to exercise a lasting influence throughout the entire field of practical Christianity. The book is something more than an interpretative

study of the social teachings of Jesus, for it discusses also the application of such teachings to the great problems of society. Professor Peabody has thus given us a volume that has been greatly needed. The current application of Christianity to the complicated life of today commonly involves two errors. On the one side, there are those who make of Jesus a master of moral recipes, a formulator of rules for every act of life; and, on the other hand, there are those who insist that Christianity, if it means anything, means socialism. Between these two schools—though by no means intentionally choosing the *via media*—stands Professor Peabody. He knows what Jesus teaches, but he knows too that Jesus was not the founder of a new legalism. He knows also how deep-seated and complicated are the forces which give rise to social questions, and, in the light of his knowledge in these two spheres of life, he has given us a lucid and penetrating study of the social aspect of the Christian spirit. And this is what we need, for, as he shows us distinctly, it is true that Jesus' teachings are spirit and life, to produce Christians of the type of Jesus is to socialize his spirit, and to socialize his spirit is to bring in the kingdom of God.

To some readers Professor Peabody's book will be disappointing. But their disappointment will be a tribute to him rather than to them. Its charming literary style, its sweet reasonableness, its avoidance of denunciation, its cautious attitude toward panaceas, its sympathetic treatment of all phases of reform, radical as well as ameliorators—all this fine balance of mind will be lost upon certain classes of earnest Christians. Yet it is to these very men that the book will carry its most valuable message, and we heartily commend it both for its broad treatment of social questions in themselves, and especially for its appreciation and application of the social content of the teaching of Jesus.

S. M.

The Changing View-Point in Religious Thought, and Other Short Studies in Present Religious Problems. By HENRY THOMAS COLESTOCK, A.M., B.D., Pastor of the First Baptist Church, Madison, Wis., Sometime Fellow in the University of Chicago. New York: E. B. Treat & Co., 1901. Pp. 303. \$1.

We have in this book a clear and good-spirited popularization of some of the best theological thought in this country today. To be sure, the book represents not so much a *system* of thought as, like Boston, a state of mind. What is this state of mind? (1) No man

can say that he has a religion until he can show that it is *his* religion, just as every man must have his own health, life, freedom. A confession of faith must be a confession of *faith*. (2) The Christian religion is a *movement*, and not a mere *statement*. If we plant a fossil in a flower-pot, we need not change the flower-pot from time to time, for the fossil cannot grow; but if we plant a living seed therein, the growing seed will shatter the pot in pieces. (3) Our religion must be eminently rational. It must offer truths, not fictions. It must inspire the heart with noble sentiments; "instead of forms from which the all-life has perished it must breathe the immortal spirit of goodness." Instead of speculations it must impart a true knowledge of man. Instead of inculcating dogmas it must arouse the conscience. (4) Our religion must be practical. It is not theories, but life; not words of belief, but deeds of love and justice, by which the Christianity of the new century is to be characterized.

Free, progressive, rational, practical—these are the *notae* of "the changing viewpoint" of which Mr. Colestock is a promising interpreter and champion.

G. B. F.

The Influence of Christ in Modern Life: Being a Study of the New Problems of the Church in American Society. By NEWELL DWIGHT HILLIS, Pastor of Plymouth Church, Brooklyn. New York and London: The Macmillan Co., 1900. Pp. 416. Cloth, \$1.50.

This book is a collection of fifteen essays, each of which emphasizes some phase of the newer religious thought. Each chapter is a mosaic of profusely illustrated thoughts rather than a sustained and continuous treatment of the subject. This style has the advantage of relieving the moral or religious essay from the least suspicion of being dry or dull. The reader is charmed by the wealth of color. The unending variety of metaphor and simile yields the author's meaning with the least possible thought on the part of the reader.

This advantage is attained at a certain cost. Instead of yielding a definite and distinct impression which a more logical style would produce, the multitude of impressions tends in the opposite direction.

The book is admirably adapted to popularize modern religious ideas. For the conservative will so enjoy its pages that he will not stop to think whether he is accepting new theology as he catches the thought and spirit of the author.

HENRY T. COLESTOCK.

MADISON, WIS.

The Twentieth Century New Testament. A Translation into Modern English Made from the Original Greek (Westcott and Hort's Text). In three Parts. Part II: *Paul's Letters to the Churches*. Chicago: Fleming H. Revell Co., 1901. Pp. 380. \$0.50.

All those who have used Part I of this admirable new translation will welcome its companion. In many ways it is not as unconventional as the predecessor, but this is due less to the translation than to the nature of the subject-matter. The epistles do not offer such opportunities for striking improvements in the translations as did the gospels. We do not feel that the translation of some of the epistles—*e. g.*, of 2 Corinthians—quite gives the fine touches of Paul. But doubtless this is due in part to the natural limitations of any such work. Generally speaking, the translation, though free, is accurate.

S. M.

LITERARY NOTES.

WE have received from Georges Bridel & Co., Lausanne, a copy of *Le Prophète Osée*, by Charles Mercier (pp. 122). Also from Hermann Kitz, Ravensburg, Germany, a copy of *Die Adressaten des Galaterbriefes*, by Dr. Valentin Weber (pp. 75).

J. M. DENT & Co., Aldine House, London, have published Jeremy Taylor's *Rule and Exercise of Holy Living*, in two beautiful little volumes of just the size to put in one's pocket. They belong to the "Temple Classics," whose general editor is Israel Gollancz. The editor of the present edition is Mr. A. R. Waller, the basis of the text being that of the edition of 1847. The typographical work is most delightful to the eye, and altogether the two little books are exceedingly acceptable additions to one's religious library.

WE wish to call attention to an admirable work which, although published in 1899, has not been mentioned in our columns, *The Redemption of Africa: A Story of Civilization* (two volumes; Fleming H. Revell Co.; \$4), by Frederic Perry Noble. The work is a thesaurus, not so much of the ethnology and history of the dark continent as of information concerning Christian missions within its borders. It is enriched with a number of exceedingly valuable statistical tables as well as portraits of prominent missionaries and others. Its index is exhaustive, and it has a complete bibliography upon the subject it treats. Altogether it is a work of unusual importance, invaluable for any pastor or student of missions.

IN *The Unaccountable Man* Dr. David James Burrell, of the Collegiate Church of New York (Fleming H. Revell Co., 1901; pp. 310; \$1.50), has gathered together a number of sermons and essays. We note with pleasure a statement (p. 54) of the sermon "What Would Jesus Do?"—an admirable discussion, by the way—this final sentence: "The example of Jesus is not to be regarded as a substitute for the moral law, but as its vital interpretation; and, obeying that, we shall indeed be following in his steps." The book contains sermons of high character and great helpfulness. We regret, however, that the author should have been obliged to make the statement about criticism he has made on pp. 248 ff. If he had once defined to himself what the Bible really is, he would never have been guilty of such extravagant rhetoric.

CHARLES SCRIBNER'S SONS import *From Apostle to Priest: A Study of Early Church Organization*, by James W. Falconer. The volume is a course of lectures on the early episcopate. It can hardly be said to do more than give an intelligible and interesting sketch of the history from Christ to Cyprian. We regret that the author should not have taken the trouble to add an index to the volume.

Another of Charles Scribner's Sons' importations is a stimulating little volume by Rev. Paton J. Gloag, *Evening Thoughts* (pp. 284; \$1.50). The volume is composed of thirty sermons delivered during a pastorate of nearly fifty years. The many readers of Dr. Gloag's works on introduction to the New Testament books will welcome this new volume, in which he uses his scholarship in the interests of applied truth.

WE would commend to our readers a little book by Rev. Alford A. Butler, *How to Study the Life of Christ* (New York: Thomas Whittaker; pp. 175; \$0.75). By this commendation we do not mean to say that we think that he has furnished the best method of study, but that he has furnished a good one. Further, we have serious doubts as to whether any other teacher than the author would be able to use it with the best of success. None the less we would commend it as one of the best manuals of directions for study.

In the same connection we would mention the work by Rev. R. M. Hodge, *Historical Atlas and Chronology of the Life of Jesus Christ*. It is beautifully printed, containing no text, but a series of maps showing the travels of Jesus during different periods of his ministry, facing the analysis of the work of each period considered. While we do not

at all share the author's confidence as to the precise routes of the various journeys of Jesus, the book is very likely to be of service to most Sunday-school teachers.

In *The Reformation* (New York: Charles Scribner's Sons, 1900; \$2) Professor Williston Walker has told the story of the Reformation in an interesting and popular way. The plan of the series provides for a volume on the English Reformation. This part of the general subject is accordingly not treated. The author sees that in such an undertaking the work must proceed by a process of elimination. He has, therefore, very properly given much space to the various forms of preparation as they were impersonated in Marsilius of Padua, Occam, Wiclif, Huss, the Mystics, and the anti-Roman sects, such as the Waldenses. He also notes the new spirit of individualism as it appeared in commerce through Fugger; in art through Michelangelo and Raphael; in literature through Erasmus; in discovery through Columbus; in astronomy through Copernicus. All this he calls "the new wine in old bottles." He then selects the persons who were the leaders in the great movement. These, of course, are Luther, Zwingli, and Calvin. These are the men whose mighty influence controlled and directed all Protestantism. The more radical reformers, as the Anabaptists, the Schwenckfeldians, and the Spirituels, receive a very judicial consideration. The author's keen penetration enables him to go to the depths of this perplexing and much-misunderstood subject. He fully recognizes how dangerous they were to the stability of society, if they are taken in the lump. But this is no fair way to treat them. He is able to write: "But as one studies the story of such moderate and devoted Anabaptists as Hubmaier and Menno Simons, or of such spiritually minded Mystics as Franck and Schwenckfeld, one is moved to a high regard. When one recalls their patient endurance of persecution, their devotion to truth as they understood it, and their courageous faith, one is often tempted to query whether they did not exhibit more of the spirit of Christ than those who persecuted them. In spite of all their crudities and mistakes, they were prophets of a freedom to come." (Pp. 354, 355.) The book is to be recommended as an excellent review of this subject of perennial interest and instruction.

Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

- *BATTERBURY, H. C. Handbook to the Pentateuch. The Creation to the Deliverance from Egypt (Genesis I to Exodus XII, with Slight Omissions). For the Use of Teachers and Students. London: Rivingtons, 1901. Pp. xii + 293. 2s. 6d.

ARTICLES.

- Recent Hittite Discoveries. *Biblia*, May, 1901, pp. 53-9.
A useful summary of various opinions upon the Hittites.
- GIBSON, J. CAMPBELL. Was it Bubonic Plague? *Expository Times*, May, 1901, pp. 378-80.
As a missionary in China the author can speak from observation; and he believes the disease in the fifth and sixth chapters of I Samuel was the bubonic plague. And he seems to have proved it.
- GRAY, G. BUCHANAN. The "Encyclopedia Biblica" (Vols. I and II) and the Textual Tradition of Hebrew Proper Names. *Jewish Quarterly Review*, April, 1901, pp. 375-91.
- LAGRANGE, M.-J. Études sur les religions sémitiques: Enceintes et pierres sacrées. *Revue biblique*, April, 1901, pp. 216-51.
- LOCKE, W. Balaam. *Journal of Theological Studies*, January, 1901, pp. 161-73.
- LOISY, A. Les mythes babyloniens et les premiers chapitres de la Genèse. *Revue d'histoire et de littérature religieuses*, March-April, 1901, pp. 111-50.
This paper considers Babylonian parallels to the biblical account of the creation, and the story of the combat of the Creator with Chaos.
- MARTIN, W. W. The Account of Creation according to Reconstructive Higher Criticism. *Methodist Review*, May-June, 1901, pp. 323-37.
- PLATH, MARGARETE. Zum Buch Tobit. *Studien und Kritiken*, drittes Heft, 1901, pp. 377-414.
The paper reaches these conclusions as to the origin of the book of Tobit: (1) In early times there was widely spread folk-tale material dealing with the burial of some unburied dead person who subsequently rescued his deliverer from need. (2) The Jewish people shaped this material in accordance with its own monotheistic tendencies. (3) This Jewish folk-tale was then worked up into artistic shape in our present book.

SAYCE, A. H. The Hittites, or the Story of a Forgotten Empire. *Homiletic Review*, May, 1901, pp. 387-91.

SIMPSON, H. G. The Music of the Bible. *Methodist Review*, May-June, 1901, pp. 359-73.

The ancient Hebrews never succeeded in raising music to the standard of a real art, and, in view of the universal use they made of it, it is remarkable that there was so little development of it. Their musical instruments were practically the same in A. D. 70, when the Romans sacked the great temple at Jerusalem, as they were in the days of Jubal. The little triangular harp of Jubal's time, the *kinnor*, suffered some change, and had several strings added. Its companion instrument, the shepherd's pipe, had developed into several subvarieties, and trumpets had been brought into use. This is the sum-total of development in about fifteen hundred years.

TENNANT, F. R. The Teaching of Ecclesiasticus and Wisdom on the Introduction of Sin and Death. *Journal of Theological Studies*, January, 1901, pp. 207-23.

VAN HOONACKER, A. Notes sur l'histoire de la restauration juive après l'exil de Babylone. II. Preuve de la succession Néhémie-Esdras. *Revue biblique*, April, 1901, pp. 175-99.

NEW TESTAMENT.

BOOKS.

*BOARDMAN, G. D. B. The Church (Ecclesia). New York: Charles Scribner's Sons, 1901. Pp. xi + 221. \$1.50.

*DEISSMANN, G. ADOLF. Bible Studies. Authorized Translation by Alexander Grieve, M.A. New York: Imported by Charles Scribner's Sons, 1901. Pp. xv + 384. \$3.

*GILBERT, GEORGE H. The First Interpreters of Jesus. New York: The Macmillan Co., 1901. Pp. xiii + 429. \$1.25.

*PULLAN, LEIGHTON. The Books of the New Testament. London: Rivingtons, 1901. Pp. viii + 300. \$1.25.

ARTICLES.

ALLEN, E. A. The English of the "Twentieth Century New Testament." *Methodist Review*, May-June, 1901, pp. 376-80.

The author regards the English of the translation on the whole as good, but notes several lapses.

BURKITT, F. C. Christian Palestinian Literature. *Journal of Theological Studies*, January, 1901, pp. 174-85.

A valuable annotated bibliography, not only of the sources, but of the works dealing with the sources of this important literature.

CARR, ARTHUR. Baptism for the Dead. (1 Cor. 15: 19.) *Expositor*, May, 1901, pp. 371-8.

The object of this paper is to point out that the statement as to baptism for the dead is to be taken in a literal sense, and that such a custom is not improbable or

unjustifiable; that Paul's words are best explained by the existence of such a custom; and that a right apprehension of the custom will account for its entire disappearance from the church, and even from the memory of succeeding generations. The early converts believed that Christ would come quickly. Many of their friends had died without knowing of him, but, as their friends believed, ready to receive him if they had but known him. By being baptized in their behalf, they thought that they brought the dead friends into fellowship with themselves, and so prepared for the heavenly kingdom.

DAVIES, J. L. The Righteousness of God in St. Paul. *Journal of Theological Studies*, January, 1901, pp. 198-206.

DRUMMOND, JAMES. The Use and Meaning of the Phrase "The Son of Man" in the Synoptic Gospels. Part I. *Journal of Theological Studies*, April, 1901, pp. 350-58.

As regards the present burning question as to the significance of *barnasha*, Dr. Drummond holds that we do not know either that the word was in common use in Galilee in the time of Christ, or that Christ might not have adopted *b'reh d'nasha* to distinguish the son of man from others. Consequently, until Aramaic scholars are better agreed among themselves we are thrown back on purely critical consideration. We must, however, say that the weight of opinion is in favor of the view that the original expression translated "son of man" in the gospels was *barnasha*. This means simply "the man." But it is not impossible that "the man" pronounced with a little emphasis might be used to denote the figure in Daniel's vision.

We shall look with interest for the continuation of this important study.

ELLCOTT, C. J. The Resurrection of Life and the Resurrection of Judgment. *Expository Times*, May, 1901, pp. 364-6.

HACKSPILL, L. Étude sur le milieu religieux et intellectuel contemporain du nouveau testament. II: Les êtres intermédiaires. *Revue biblique*, April, 1901, pp. 200-215.

This paper traces the development of "Wisdom" in both canonical and non-canonical Jewish literature. Its value is increased by its printing the full text of all references in footnotes. The writer finds considerable obscurity overhanging the question of the personality of "Wisdom."

KENNEDY, H. A. A. Recent Research in the Language of the New Testament. I. *Expository Times*, May, 1901, pp. 341-?

A review of the various works that have appeared during the past fifteen years. During these years the study of Greek has passed through a revolution because of the increase of material (such as papyri) upon which to base grammatical inductions.

LAIRD, R. Some Suggestions as to the Form and Method of St. Paul's Teaching. *Queen's Quarterly*, April, 1901, pp. 268-75.

The author holds that Paul "presented his teaching in the language of his own time, in the terms, forms of thought, and exegesis given him by his training in the Jewish schools."

LEWIS, AGNES SMITH. What Have We Gained in the Sinaitic Palimpsest? IV. *Expository Times*, May, 1901, pp. 359-61.

Perhaps the most important item in this paper is its discussion of the omission of John 7:53-8:11 in the palimpsest.

MACNAUGHTON, JOHN. Paul's Gospel. *Queen's Quarterly*, April, 1901, pp. 276-90.

An able study of the significance of the death of Christ in Paulinism. We doubt, however, whether the author has caught the real point of connection between Paul and Pharisaism. Unless we are mistaken, this was in messianism as a thought-form rather than in the idea of atonement in particular. In other words, all Paulinism is implicit in the faith that Jesus of Nazareth is the Christ.

MILLIGAN, GEORGE. Gethsemane. *Expository Times*, May, 1901, pp. 345-9.

"We must be content with simply reaffirming that the true cause of Christ's agony is not to be sought in physical fear on his part, nor in the weakness of his human nature, nor even alone in the mode in which the death he saw to be awaiting him was to be brought about, but in the nature of that death itself. It was because, in a sense which it is impossible for human thought to fathom, 'The Lord hath laid on him the iniquity of us all' that it may be said of Jesus in Gethsemane in the fullest sense of the words: 'Behold and see if there be any sorrow like unto my sorrow.'"

MILLIGAN, G. M. The Book of Ecclesiastes. *Queen's Quarterly*, April, 1901, pp. 314-22.

MONTEFIORE, C. G. Rabbinic Judaism and the Epistles of Paul. *Jewish Quarterly Review*, January, 1901, pp. 161-217.

In this remarkable essay the author discusses Paul's criticism of the rabbinism of his day. He first of all draws a contrast between the criticism of Jesus and that of Paul. Jesus, he holds, "put his finger upon real sore places; upon actual dangers, limitations, shortcomings. But the author of the epistle to the Romans fights, for the most part, in the air. He sets up imaginary evils, and with superb eloquence and admirable rhetoric he brushes them away. His conception of the law is unreal. Paul's criticisms of the law would have glided off a Jewish reader like water off a duck's back. They do not touch the spot." The evils of Judaism "explain and illustrate the sermons of Jesus," but "only very partially explain and illustrate the epistles of St. Paul." The two main charges commonly brought against legalism are that the law is a burden rather than a help, and that it tends to produce self-righteousness and pride. Paul is at least partly right in making the second charge, but the ordinary Jewish estimate of the law made it a matter of joy. The rabbis also lay emphasis upon the spiritual side of life. Yet the Jews also believed (and it is still included in the *Authorized Prayer Book*, p. 121) that calamity implied iniquity. Still, they were not without a belief that death was a blessing—an introduction into the beatitude of the future life. Sometimes, it is true, the defects of a legal religion made themselves felt, but the rabbis emphasize the growth of the evil disposition—the *Yetzer Ha-Ra*—as well as the possibility of sudden conversion. Their God was a God of mercy as well as of judgment, and "merit" was supplemented by divine grace. Paul also overlooks the importance given repentance in rabbinical thought.

Dr. Montefiore makes a strong, even if it be a special, plea for the side of rabbinism too often overlooked. We wonder, however, whether the fact that he finds it so necessary to quote from the later rabbinic literature does not possibly affect the force of his criticism of Paul. Really, while there is need of recognizing the better side of legalism, was not Paul something of an authority in the matter?

MOULTON, JAMES HOPE. Deissmann's "Bible Studies." *Expository Times*, May, 1901, pp. 362, 363.

A review of the English translation (by Grieve) of this "epoch-making work." These sentences are of vital importance to the exegete: "In Deissmann's fascinating pages we are shown scores of familiar biblical words and phrases which now turn out to have been part and parcel of the ordinary vocabulary of later Greek. One after another, idioms which we have regarded as 'Hebraisms,' and words which have been classed as 'biblical Greek,' show themselves in everyday scribbings of Greek-speaking Egyptians, or in formal and labored inscriptions of Greeks from Asia Minor or the islands, who had assuredly not formed their style on the Septuagint. It follows that the New Testament, except where it is actually translated from Semitic originals, is written in the normal language of the Greek world."

OSGOOD, HOWARD. Christ's Post-Resurrection Testimony to the Scriptures. *Bible Student*, May, 1901, pp. 263-73.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians. XLV, The Apostolate; XLVI, "Am I Not Free?" XLVII, Privileges of an Apostle; XLVIII, St. Peter in Corinth; XLIX, The Date of St. Peter's Visit to Rome; L, Note on the Date of Second John; LI, Had Paul Seen Jesus? *Expositor*, May, 1901, pp. 343-60.

SCHECHESTER, SOLOMON. Some Rabbinic Parallels of the New Testament. *Homiletic Review*, May, 1901, pp. 405-12.

An abstract of an article by Professor Schechter, in the *Jewish Quarterly Review*, April, 1900, made with his permission.

SMITH, DAVID. Had Our Lord Read the "Tablet of Kebes"? *Expositor*, May, 1901, pp. 387-97.

ZIMMERMANN, HELLMUTH. Die vier ersten christlichen Schriften der jerusalemischen Urgemeinde in den Synoptikern und der Apostelgeschichte. *Studien und Kritiken*, drittes Heft, 1901, pp. 415-58.

The author states his position in nine theses:

1. The oldest Greek gospel for the heathen is that of Mark.
2. Mark's gospel is the first (and corrected) Greek translation for use of gentile converts of the original gospel (A) written in "the Hebrew dialect" for Palestinian Jews. Matthew and Luke are, respectively, the second and third translations of the same original gospel.
3. Matthew and Luke do not use Mark.
4. In addition to the original Semitic source (A) there was a collection of sayings (L), not used by Mark, but used frequently, and often without change of order, by Luke, and by way of reminiscence by Matthew.
5. Matthew wrote before 70 A. D. and after 66 A. D.
6. Luke knew Matthew, even refers to it, but does not use it.
7. Luke introduces in chaps. 1 and 2 a bad Greek translation of an old Semitic "Infancy Gospel."
8. Other written sources for the main part of the synoptics it is not necessary to assume.

9. From 24:13 on, Luke uses a fourth Semitic document, which originated in the primitive church at Jerusalem, and runs as far as Acts 15:34, being only by chance broken at Luke 24:53.

ALLIED SUBJECTS.

BOOKS.

FREEMANTLE, W. H. *Christian Ordinances and Social Progress.* Boston: Houghton, Mifflin & Co., 1901. Pp. xvi + 278.

A worthy successor to the author's more elaborate work, *The World as the Subject of Redemption.*

JOHNSON, E. H. *The Highest Life: A Story of Shortcomings and a Goal, Including a Friendly Analysis of the Keswick Movement.* New York: A. C. Armstrong & Son, 1891. Pp. ix + 183.

We especially recommend this book to our readers. It will serve at once as an inspiration and a corrective.

*MCINTOSH, HUGH. *Is Christ Infallible and the Bible True?* New York: Imported by Charles Scribner's Sons, 1901. Pp. xxviii + 680. \$3.

ARTICLES.

BALDENSPERGER, P. J. *Woman in the East.* Part III: *Bedawin Woman.* Palestine Exploration Fund, *Quarterly Statement*, April, 1901, pp. 167-84.

CARVER, W. O. *Wrong Ways of Meeting Destructive Criticism.* *Seminary Magazine*, May, 1901, pp. 337-9.

"Biblical criticism is not the name of a cave of robbers or a den of thieves. It stands for a method and a sphere of study in the main desirable and serviceable, even essential to full truth. . . . One must not refuse a correct method of study because some have used it to the hurt of the cause of truth."

We heartily agree.

CUMONT, FRANZ. *Le taurobole et le culte de Bellone.* *Revue d'histoire et de littérature religieuses*, March-April, 1901, pp. 97-110.

A good summary of an intensely interesting matter.

ISAACS, A. S. *The Talmud in History.* *Jewish Quarterly Review*, April, 1901, pp. 438-45.

SANDAY, WILLIAM. *Apologetics in Criticism.* *Expository Times*, May, 1901, pp. 372-4.

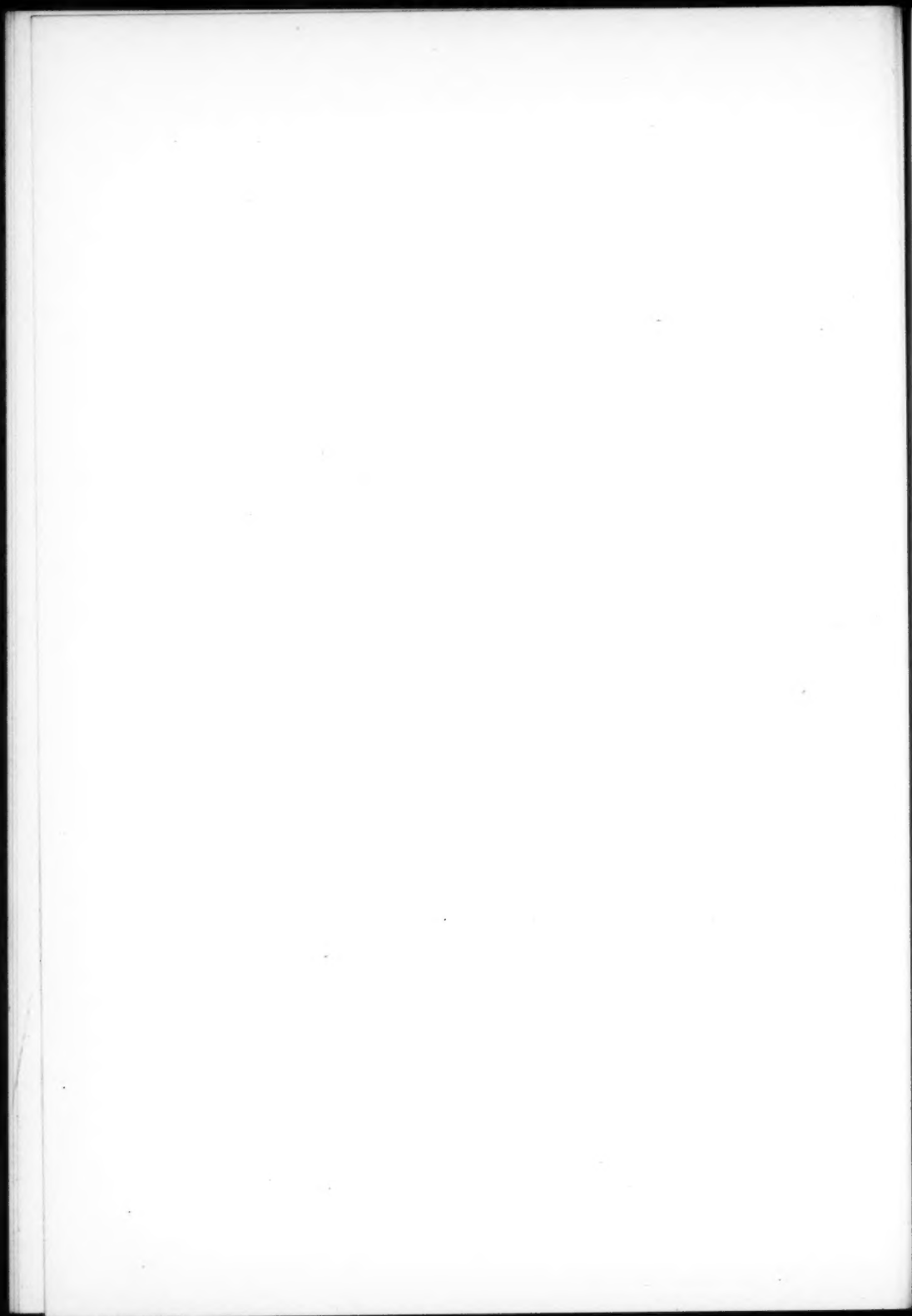
Professor Sanday has given here an almost ideal example of a reply to an unnecessarily severe criticism upon a scholar's work. And he has done even more. He has shown how a man may hold to his own opinions and yet be ready to learn from another.

VINCENT, HUGUES. *Monuments en pierres brutes dans la Paléستine occidentale.* *Revue biblique*, April, 1901, pp. 278-98.

An important account of dolmens and other stone monuments, well illustrated.

ZELLER, JOHN. *The Bedawin.* Palestine Exploration Fund, *Quarterly Statement*, April, 1901, pp. 185-203.

GENERAL INDEX



GENERAL INDEX.

ABBOTT, LYMAN, Are the Ethics of Jesus Practicable? - - - -	256
Christ's Attitude toward Malicious Accusations - - - -	446
ACKERMAN, A. W., Ezekiel's Contribution to Sociology - - - -	112
ALEXANDER, GROSS, Suggestions for the Questions of a Sunday-School Catechism: The Kingdom of God - - - -	443
ANTHONY, A. W., Suggestions for the Questions of a Sunday-School Cate- chism: The Kingdom of God - - - -	443
<i>Atonement in Non-Christian Religions</i> - - - -	22, 96, 191, 297
BACON, BENJAMIN W., Exegesis as an Historical Study - - - -	178
Suggestions for the Questions of a Sunday-School Catechism: The Bible — Old Testament - - - -	36
The Bible—New Testament - - - -	39
Biblical Revelation - - - -	43
Review of: Burton and Mathews, Constructive Studies in the Life of Christ - - - -	465
BEWER, JULIUS A., The Original Words of Jesus in John 21: 15-17 - - -	32
<i>Bible-Study Sunday (1901)</i> - - - -	361
BITTING, W. C., Review of: Burton and Mathews, Constructive Studies in the Life of Christ - - - -	466
 BOOK REVIEWS:	
<i>Abbott, Lyman</i> , The Life and Literature of the Ancient Hebrews - - -	468
<i>Bacon, B. F.</i> , An Introduction to the New Testament - - - -	226
<i>Barnes, L. C.</i> , Two Thousand Years of Missions before Carey - - - -	384
<i>Barnes, W. E.</i> , The Books of Chronicles - - - -	74
<i>Burton and Mathews</i> , Constructive Studies in the Life of Christ - - -	465
<i>Carus, Paul</i> , The History of the Devil and the Idea of Evil - - - -	392
<i>Cheyne, T. K.</i> , The Christian Use of the Psalms - - - -	148
<i>Clarke, William Newton</i> , A Study of Christian Missions - - - -	385
<i>Colestock, Henry T.</i> , The Changing View-Point in Religious Thought, and Other Short Studies in Present Religious Problems - - - -	470
<i>Estes, D. F.</i> , An Outline of New Testament Theology - - - -	315
<i>Gardner, Percy</i> , Exploratio Evangelica - - - -	232
<i>Gigot, Francis E.</i> , General Introduction to the Study of the Holy Scriptures -	66
<i>Gould, Ezra P.</i> , The Biblical Theology of the New Testament - - - -	230
<i>Grane, William Leighton</i> , Hard Sayings of Jesus Christ - - - -	316
<i>Granger, Frank</i> , The Soul of a Christian - - - -	393
<i>Gray, G. Buchanan</i> , The Divine Discipline of Israel - - - -	152
<i>Hall, Thomas Cuming</i> , The Messages of Jesus according to the Synoptists -	390
<i>Hastings, James</i> , A Dictionary of the Bible - - - -	141

BOOK REVIEWS :

<i>Hillis, Newell Dwight</i> , The Influence of Christ in Modern Life - - -	471
<i>Hutcheson, Mary E.</i> , Sunday-School Reform - - - - -	153
<i>Lillie, Arthur</i> , Buddha and Buddhism - - - - -	394
<i>Mathews, Shailer</i> , A History of New Testament Times in Palestine - - -	70
<i>Merriam, Edmund F.</i> , A History of American Baptist Missions - - -	384
<i>Nash, Henry S.</i> , The History of the Higher Criticism of the New Testament - - - - -	151
<i>Paine, Levi Leonard</i> , A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology - - - - -	313
<i>Peabody, Francis G.</i> , Jesus Christ and the Social Question - - - - -	469
<i>Perowne, T. T.</i> , The Proverbs - - - - -	75
<i>Price, Ira M.</i> , The Monuments and the Old Testament - - - - -	68
<i>Purves, George T.</i> , Christianity in the Apostolic Age - - - - -	72
<i>Rogers, Robert William</i> , A History of Babylonia and Assyria - - - - -	387
<i>Sneth, E. Hershey</i> , The Mind of Tennyson - - - - -	149
<i>Stevens, George B.</i> , The Messages of Paul - - - - -	152
The Messages of the Apostles - - - - -	390
<i>Stewart, Robert Laird</i> , The Land of Israel - - - - -	391
<i>Terry, Milton S.</i> , The Sibylline Oracles - - - - -	73
Twentieth Century New Testament, The - - - - -	472
<i>Vincent, Marion R.</i> , Word Studies in the New Testament - - - - -	393
BUMSTEAD, ARTHUR, Acts : The Present Status of Criticism - - - - -	355
BURLINGAME, GEORGE E., Review of : Barnes, L. C., Two Thousand Years of Missions before Carey - - - - -	384
Clarke, W. N., A Study of Christian Missions - - - - -	384
Merriam, E. F., A History of American Baptist Missions - - - - -	384
BURROUGHS, GEORGE S., Review of : Hastings, James, A Dictionary of the Bible, Vol. III (Old Testament Introduction) - - - - -	141
BURTON, ERNEST D., Suggestions for the Questions of a Sunday-School Catechism : Sin - - - - -	308
Catechism, Suggestions for the Questions of (a Sunday-School)	
	35, 118, 203, 307, 363, 443
COLESTOCK, HENRY T., Review of : Hillis, Newell Dwight, The Influence of Christ in Modern Life - - - - -	471
<i>Constructive Studies in the Priestly Element in the Old Testament</i> 46, 121, 206, 366, 450	
COUNCIL OF SEVENTY, THE - - - - -	58
CURRENT LITERATURE - - - - -	76, 154, 236, 318, 396, 475
CURTIS, E. L., Coronation of Joash - - - - -	272
Suggestions for the Questions of a Sunday-School Catechism : The Bible	
— Old Testament - - - - -	38
The Bible — New Testament - - - - -	41
Biblical Revelation - - - - -	45
CURTISS, SAMUEL IVES, Suggestions for the Questions of a Sunday-School Catechism : The Bible — Old Testament - - - - -	35
The Bible — New Testament - - - - -	39
Biblical Revelation - - - - -	42

DUNNING, A. E., Suggestions for the Questions of a Sunday-School Catechism: The Kingdom of God - - - - -	443
EDITORIAL ARTICLES:	
Bible Study and Religious Interest - - - - -	403
Certain Hopeful Tendencies in Today's Theological Thought - - -	323
Ministerial Virility—A Suggestion - - - - -	3
Some Implications of the Historical Method in the Study of the Bible -	163
The Decrease in the Number of Theological Students - - - - -	243
The Sociological Point of View in Bible Study - - - - -	83
EXPLORATION AND DISCOVERY:	
An Early Christian Hymn - - - - -	55
An Early Christian Prayer - - - - -	309
Jar-Handles - - - - -	135
FOSTER, GEORGE B., Suggestions for the Questions of a Sunday-School Catechism: God - - - - -	118
Review of: Colestock, Henry T., The Changing View-Point in Religious Thought - - - - -	470
GILBERT, G. H., Suggestions for the Questions of a Sunday-School Catechism: The Kingdom of God - - - - -	443
Review of: Nash, Henry S., The History of the Higher Criticism of the New Testament - - - - -	151
GILMORE, GEORGE W., Suggestions for the Questions of a Sunday-School Catechism: The Kingdom of God - - - - -	443
GOODSPEED, EDGAR J., An Early Christian Prayer - - - - -	309
The Acts of Paul and Thecla - - - - -	185
GOODSPEED, GEORGE S., Atonement in Non-Christian Religions - - - - -	22, 96, 191, 297
Review of: Barnes, William E., The Books of Chronicles - - - - -	74
Carus, Paul, The History of the Devil and the Idea of Evil - - - - -	392
Granger, Frank, The Soul of a Christian - - - - -	393
Gray, G. Buchanan, The Divine Discipline of Israel - - - - -	152
Lillie, Arthur, Buddha and Buddhism - - - - -	394
GRAY, MASON D., Recent Excavations in the Roman Forum - - - - -	199
HARPER, WILLIAM R., Constructive Studies in the Priestly Element in the Old Testament - - - - -	46, 121, 206, 336, 450
Review of: Gigot, Francis E., General Introduction to the Study of the Holy Scriptures - - - - -	66
HAYES, D. A., Suggestions for the Questions of a Sunday-School Catechism: The Bible—Old Testament - - - - -	37
The Bible—New Testament - - - - -	40
Biblical Revelation - - - - -	43
HURLBUT, JESSE L., Suggestions for the Questions of a Sunday-School Catechism: Sin - - - - -	307
Forgiveness - - - - -	363
ILLUSTRATIONS:	
A Bedouin Village - - - - -	87
A Cliff Monastery in the Wady Kelt - - - - -	277

ILLUSTRATIONS :

A House Outside Jerusalem	281
Ancient Watering Trough, Beersheba	255
Boatmen and Bedouin on the Upper Jordan	278
Buffalo	94
Central Well, with Pulley, Beersheba	252
Churning	92
Courtyard of a House in Shunem	283
Dry Themall, Kadesh-Barnea	331
East Well, with Sakiyeh, Beersheba	253
General View of 'Ain Kadls, or Kadesh-Barnea	328
General View of Plain of Ephesus	173
Grass and Sand, Looking Northwest, Kadesh-Barnea	335
Herdsmen from Bashan on the Plain of Merom	95
Inscription	202
Jar-Handles	135
John and Peter	205
Kadesh-Barnea ('Ain Kadls)	323
Kedar—Bedouins at Dinner	88
Mary Magdalene	296
Northwest Well, Beersheba	249
Old Mill on a Tributary of Lake Huleh	93
One of the Two Mazzebahs, or Pillars	8
Plan of "High Place," Petra	2
Recent Excavations in the Roman Forum	201
Rock Meribah, Kadesh-Barnea	332
Ruin Heaps of Julius	290
Ruins of Temple (in Foreground) from the East	175
Ruins of Temple of Diana (from the West)	176
Saint Cecilia	134
Southwest Well, with Rope-Worn Grooves, Beersheba	251
"St. Paul's Prison"	169
"The Baptismal Font"	172
The Boy Jesus	311
The Fortress, or Watchtower	9
The Hill of Ayasaluk at Ephesus	162
The Main Approach	11
The Pool, or Laver of Purification, with the Court in the Background	13
The River Jordan Flowing into the Sea of Galilee	82
The Rock-Cut Court	10
The Rocks by Themall ibn Ahadeb, Kadesh-Barnea	333
The Round Altar	15
The Square Altar	14
The Temptation	45
The Theater at Ephesus	171
The Two Altars	12
Two Women Grinding at the Mill	401
Unopened Well, Beersheba	254

ILLUSTRATIONS:

Wady Kadfs, Kadesh-Barnea - - - - -	329
Weaving the Papyrus into Mats - - - - -	89
Wells of Beersheba - - - - -	242
West Hill, with Sakiyeh, Beersheba - - - - -	250
JACKSON, JOHN L., Suggestions for the Questions of a Sunday-School	
Catechism : Sin - - - - -	308
Forgiveness - - - - -	364
<i>Jesus and John : A Suggestion to Reformers</i> - - - - -	17
JORDAN, W. G., Amos the Man and the Book in the Light of Recent Criticism - - - - -	
The Outlook for Old Testament Interpretation at the Beginning of the Twentieth Century - - - - -	265
The Outlook for Old Testament Interpretation at the Beginning of the Twentieth Century - - - - -	420
KING, HENRY C., Suggestions for the Questions of a Sunday-School Catechism : God - - - - -	
Jesus Christ - - - - -	119
Review of : Gardner, Percy, <i>Exploratio Evangelica</i> - - - - -	205
Review of : Gardner, Percy, <i>Exploratio Evangelica</i> - - - - -	232
LADD, GEORGE T., Suggestions for the Questions of a Sunday-School Catechism : The Bible—Old Testament - - - - -	
The Bible—New Testament - - - - -	37
Biblical Revelation - - - - -	40
Biblical Revelation - - - - -	43
LEEPER, J. L., The Upper Jordan - - - - -	86

LITERARY NOTES:

<i>Adams, John</i> , Mosaic Tabernacle - - - - -	394
<i>Bird, Robert</i> , Paul of Tarsus - - - - -	235
<i>Brady, Cyrus</i> , The Recollections of a Missionary in the Great West - - - - -	75
<i>Burnham, S. M.</i> , Bible Characters - - - - -	235
<i>Burrell, David James</i> , The Unaccountable Man - - - - -	473
<i>Butler, Alford A.</i> , How to Study the Life of Christ - - - - -	473
<i>Cone, Orello</i> , Evolution and Theology, and Other Essays - - - - -	395
<i>Corwin, Charles E.</i> , Onesimus : Christ's Freedman - - - - -	235
Ecclesiasticus : The Fragments of the Hebrew Text (in Facsimile) - - - - -	394
<i>Falconer, James W.</i> , From Apostle to Priest - - - - -	473
<i>Gloag, Paton J.</i> , Evening Thoughts - - - - -	473
<i>Heaton, Augustus George</i> , The Heart of David the Psalmist King - - - - -	235
<i>Hodge, R. M.</i> , Historical Atlas and Chronology of the Life of Jesus Christ - - - - -	473
<i>Inge, William Ralph</i> , Christian Mysticism - - - - -	235
<i>Lee, Frank T.</i> , Popular Misconceptions as to Christian Faith and Life - - - - -	235
<i>Macmillan, Hugh</i> , Gleanings in Holy Fields - - - - -	395
<i>Mercier, Charles</i> , Le Prophète Osée - - - - -	472
<i>Noble, Frederic Perry</i> , The Redemption of Africa - - - - -	472
<i>Shields, Charles Woodruff</i> , The Scientific Evidences of Revealed Religion - - - - -	235
<i>Taylor, Jeremy</i> , Rule and Exercise of Holy Living - - - - -	473
<i>Walter, Williston</i> , The Reformation - - - - -	474
<i>Weber, Valentin</i> , Die Adressaten des Galaterbriefs - - - - -	472
<i>Weed, George Ludington</i> , Life of St. John for the Young - - - - -	317

McGiffert, A. C., Review of: Bacon, B. W., An Introduction to the New Testament	226
Mathews, Shailer, A History of New Testament Times in Palestine 175 B. C.	70
Mackenzie, W. D., Suggestions for the Questions of a Sunday-School Catechism: God	120
Jesus Christ	203
Masterman, E. W. G., Food and its Preparation in Modern Palestine	407
Occupations and Industries in Bible Lands	276
Mathews, Shailer, Jesus and John: A Suggestion to Reformers	17
Simon Peter: A Type of Theological Transition	348
Review of: Grane, William Leighton, Hard Sayings of Jesus Christ	316
Hall, Thomas C., The Messages of Jesus According to the Synoptists	390
Hastings, James, A Dictionary of the Bible, Vol. III (New Testament Introduction)	147
Paine, Levi Leonard, A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology	313
Peabody, Francis G., Jesus Christ and the Social Question	469
Purves, George T., Christianity in the Apostolic Age	72
Stevens, G. B., The Messages of the Apostles	390
Stewart, R. L., The Land of Israel	391
Terry, Milton S., The Sibylline Oracles	73
Twentieth Century New Testament	472
Vincent, M. R., Word Studies in the New Testament	393
MEDITATION, A:	
John 10: 10	111
2 Cor. 1: 24	166
Gal. 5: 22	347
Luke 7: 34; 10: 40	443
Metcalf, Arthur, The Evolution of the Belief in the World Beyond the Grave	339
Moxom, P. S., Review of: Gould, E. P., The Biblical Theology of the New Testament	230
NOTES AND OPINIONS:	
A New Fragment of the Ascension of Isaiah	225
As to Subterfuges in Exegesis	140
Professor Huxley and Biblical Study	138
The Correspondence between Dr. Dods and Dr. Kerr	63
The Courage of the Bible Student	65
The Ethics of Historical Accuracy	225
The Hebrew Ecclesiasticus as an Antidote to Criticism	139
The Many-Sided Moses	62
The Pedagogical Order of the Books of the Bible	224
The Pharaoh Who was Not Drowned	64
Paine, L. L., Suggestions for the Questions of a Sunday-School Catechism: God	119
Jesus Christ	204

PATON, L. B., Review of: Abbott, Lyman, The Life and Literature of the Ancient Hebrews - - - - -	468
PETERS, J. P., Suggestions for the Questions of a Sunday-School Catechism:	
The Bible—Old Testament - - - - -	38
The Bible—New Testament - - - - -	41
Biblical Revelation - - - - -	45
POLLARD, EDWARD B., Two Poems of Beginnings: Gen. 1:1-5; John 1:1-18 - - - - -	107
PORTER, D. L., Review of: Sneath, E. Hershey, The Mind of Tennyson -	149
PRICE, IRA M., Review of: Cheyne, T. K., The Christian Use of the Psalms	148
Perowne, T. T., The Proverbs - - - - -	75
Rogers, William, A History of Babylonia and Assyria - - - - -	387
PURVES, GEORGE T., Suggestions for the Questions of a Sunday-School Catechism: The Old Testament; The New Testament; Biblical Revelation - - - - -	364
RAINSFORD, W. S., Suggestions for the Questions of a Sunday-School Catechism: Sin - - - - -	307
Forgiveness - - - - -	363
RAMSAY, W. M., Ephesus - - - - -	167
RHEES, RUSH, Suggestions for the Questions of a Sunday-School Catechism:	
The Bible—New Testament - - - - -	41
Biblical Revelation - - - - -	44
Review of: Hastings, James, A Dictionary of the Bible, Vol. III (New Testament History and Theology) - - - - -	145
RIALE, FRANK N., A New Analogy for Religious Experience - - - - -	439
ROBINSON, GEORGE L., Modern Kadesh, or 'Ain Kadis - - - - -	327
The Newly Discovered "High Place" at Petra in Edom - - - - -	6
The Wells of Beersheba - - - - -	247
Review of: Price, I. M., The Monuments and the Old Testament - - -	68
SCOTT, H. M., Suggestions for the Questions of a Sunday-School Catechism:	
The Bible—Old Testament - - - - -	36
The Bible—New Testament - - - - -	39
Biblical Revelation - - - - -	42
SMITH, H. P., Review of: Hastings, James, A Dictionary of the Bible, Vol. III (Old Testament History) - - - - -	143
STEVENS, WILLIAM ARNOLD, Suggestions for the Questions of a Sunday-School Catechism: Sin - - - - -	307
Forgiveness - - - - -	363
TERRY, MILTON S., The Great Kenotic Text - - - - -	292
Theological Students in Scotland - - - - -	338
TOY, C. H., Suggestions for the Questions of a Sunday-School Catechism:	
The Bible—Old Testament - - - - -	37
The Bible—New Testament - - - - -	40
Biblical Revelation - - - - -	43
VOTAW, C. W., Review of: Hutcheson, Mary E., Sunday-School Reform -	153
Stevens, G. B., The Messages of Paul - - - - -	152

WALKER, DEAN A., Idealism and Opportunism in Jesus' Teaching: a Study of Matt. 5:17-20 - - - - -	433
WARFIELD, B. B., Suggestions for the Questions of a Sunday-School Cate- chism: God - - - - -	118
Jesus Christ - - - - -	204
WORK AND WORKERS - - - - - 60, 137, 221, 312, 382,	463
WRIGHT, THEODORE F., A Symbolic Figure of the Queen of Heaven -	447
Jar-Handles - - - - -	135
ZENOS, A. C., Suggestions for the Questions of a Sunday-School Catechism:	
God - - - - -	118
Jesus Christ - - - - -	204
Review of: Estes, David Foster, An Outline of New Testament Theology -	315

THE BIBLICAL WORLD

PUBLISHED MONTHLY

ESTABLISHED 1881

THE HEBREW STUDENT, Vols. I, II, 1881-1883
 THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888
 THE OLD AND NEW TESTAMENT STUDENT, . . Vols. IX-XV, 1889-1892
 THE BIBLICAL WORLD, New Series, Vols. I-XVI, 1893-1900

EDITOR

WILLIAM R. HARPER

ASSOCIATE EDITORS

ERNEST D. BURTON GEORGE S. GOODSPEED ROBERT F. HARPER
 SHAILER MATHEWS IRA M. PRICE JAMES H. BREASTED
 CLYDE W. VOTAW HERBERT L. WILLETT

TABLE OF CONTENTS

JUNE, 1901

I. FRONTISPIECE: Two Women Grinding at the Mill.	
II. EDITORIAL ARTICLE—BIBLE STUDY AND RELIGIOUS INTEREST: The Religious Worth of the Bible Supreme. Bible Study With the Religious Spirit. Influence of Bible Study Without the Religious Spirit: upon College Students; upon Business-Men; upon Sunday-School Pupils. The Opportunity for the Pastor.	403
III. FOOD AND ITS PREPARATION IN MODERN PALESTINE. (Illustrated.) <i>Dr. E. W. G. Masterman.</i>	407
IV. THE OUTLOOK FOR OLD TESTAMENT INTERPRETATION AT THE BEGINNING OF THE TWENTIETH CENTURY. <i>Professor W. G. Jordan.</i>	420
V. A MEDITATION: Luke 7: 34; 10: 40.	432
VI. IDEALISM AND OPPORTUNISM IN JESUS' TEACHING: A Study of Matt. 5: 17-20. <i>Dean A. Walker.</i>	433
VII. A NEW ANALOGY FOR RELIGIOUS EXPERIENCE. <i>Frank N. Riale.</i>	439
VIII. SUGGESTIONS FOR THE QUESTIONS OF A SUNDAY-SCHOOL CATECHISM. VIII: The Kingdom of God. <i>A. E. Dunning, George H. Gilbert, Alfred Williams Anthony, Gross Alexander, Geo. W. Gilmore.</i>	443
IX. CHRIST'S ATTITUDE TOWARD MALICIOUS ACCUSATIONS. <i>Lyman Abbott.</i>	446
X. A SYMBOLIC FIGURE OF THE QUEEN OF HEAVEN. (Illustrated.) <i>Theodore F. Wright.</i>	447
XI. CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT. V: The Laws and Usages Concerning the Priest, Considered Comparatively. <i>William R. Harper.</i>	450
XII. WORK AND WORKERS.	463
XIII. BOOK REVIEWS: <i>Burton and Mathews</i> , Constructive Studies in the Life of Christ (B. W. BACON and W. C. BITTING).— <i>Abbott</i> , The Life and Literature of the Ancient Hebrews (L. B. PATON).— <i>Peabody</i> , Jesus Christ and the Social Question (S.M.).— <i>Colestock</i> , The Changing View-Point in Religious Thought, and Other Short Studies in Present Religious Problems (G.B.F.).— <i>Hillis</i> , The Influence of Christ in Modern Life (HENRY T. COLESTOCK).—The Twentieth Century New Testament (S.M.). LITERARY NOTES: <i>Mercier</i> , Le Prophète Osée; <i>Kitts</i> , Die Adressaten des Galaterbriefes; <i>Taylor</i> , Rule and Exercise of Holy Living; <i>Noble</i> , The Redemption of Africa: a Story of Civilization; <i>Burrell</i> , The Unaccountable Man; <i>Falconer</i> , From Apostle to Priest; <i>Gloag</i> , Evening Thoughts; <i>Butler</i> , How to Study the Life of Christ; <i>Hodge</i> , Historical Atlas and Chronology of the Life of Jesus Christ; <i>Walker</i> , The Reformation.	465
XIV. CURRENT LITERATURE. <i>The Editors.</i>	475

Communications for the Editors, as well as books for review, are to be sent to them at the University of Chicago.

Subscriptions to the BIBLICAL WORLD are payable strictly in advance. Subscription price: in the United States, \$2.00 a year; Great Britain, 9s.; Germany, M. 9; France, 11 fr.

Money Orders and Drafts should be made payable to the University of Chicago.

Subscriptions, Advertisements, and all business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

[Entered at the Post-Office at Chicago as second-class mail matter.]

THE UNIVERSITY OF CHICAGO

FOUNDED BY JOHN D. ROCKEFELLER

THE SUMMER QUARTER 1901

The Circular of Information

For the Summer Quarter of 1901 at the University of Chicago presents a program full of interest for those who desire to spend some part or all of the summer months in study.

Change of Dates

During the coming summer, in response to many suggestions, the arrangement of the terms will be materially changed. The quarter will begin on Wednesday, June 19, the two terms being divided as follows: first term, Wednesday, June 19, to Friday, July 26; second term, Saturday, July 27, to Saturday, August 31.

Departments Offering Courses

Instruction will be given in twenty-eight distinct departments in the University, and also in the Divinity School. In these various departments a large number of distinct courses are announced, thus affording a very wide range of subjects.

The Staff

A large number of teachers and lecturers will be in residence, including not only one hundred and twenty-five of the regular faculty of the University, but also representatives of a number of other institutions in America and Europe.

University Open Lectures

The program of The University Open Lectures, to which persons who are not regularly matriculated in the University will be admitted on moderate terms, will be sent on application.

FOR CIRCULARS OR OTHER INFORMATION ADDRESS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

COMPREHENSIVE

SCHOLARLY

INTERESTING

A HISTORY OF THE AMERICAN PEOPLE

By FRANCIS NEWTON THORPE, PH.D., Author of "A Constitutional History of the American People," "The Constitutional History of the United States," etc. 12mo, with maps and index, \$1.50

An enjoyable work for busy men and women, as well as the best compendium of American history for the student that has yet appeared. Professor Thorpe's name is familiar to every student of history as the author of a number of exhaustive, scholarly works, as well as through his work as a lecturer on history. This new book, however, is of much more general interest than any that he has yet written, for it fills a gap in our literature which the late Moses Coit Tyler pointed out—the need for a one-volume history of our country which is at once exact in scholarship and readable as literature. Professor Thorpe has been working on this book for the last nine years, and it contains the fruits of careful examination of original sources, of matured reflection on historical problems, and of that practical experience in addressing the public which enables the author to present his subject in the clearest light and in the most attractive manner.

For sale by booksellers generally, or mailed on receipt of price by the publishers
A. C. McCLURG & CO., CHICAGO

A NEW BOOK FOR BIBLE STUDENTS

CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST

By ERNEST D. BURTON and SHAILER MATHEWS
Professors in the University of Chicago

THE ORDER OF TREATMENT

is that of the Stevens and Burton "Harmony of the Gospels," and the book constitutes a compendious commentary on the Gospels as thus arranged.

THE METHOD OF TREATMENT

is interpretative and historical. The most important political and social features of New Testament times are described, and the endeavor is made to present the events of the Gospel history in a true, historical perspective.

THE PURPOSE OF THE BOOK

is expressed in its title; it aims to guide the student in the construction for himself of a Life of Christ, derived directly from the sources as they exist in the New Testament.

THE PLAN OF STUDY

is to present the best attained results of biblical scholarship, employing the best modern pedagogical methods. The studies contain: (1) an analysis of the Gospel narrative; (2) concise notes of information on matters about which accurate knowledge is not easily obtained; (3) brief interpretation of difficult passages; (4) geographical and chronological explanations; (5) specific directions for study, and for the construction of a short Life of Christ by the student himself; (6) questions which lead the student into an understanding of the Gospel history.

The book contains a beautiful and accurate map of Palestine and numerous illustrations.

302 pages. 8vo, cloth, \$1.00

For sale by booksellers, or sent postpaid on receipt of price by the publishers

**The University of Chicago Press
CHICAGO, ILL.**

20,000 CHURCHES

Lighted by the FRINK System of Reflectors with Electric Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate.

**I. P. FRINK, 551 Pearl Street,
NEW YORK.**

MENEELY BELL COMPANY,
Troy, N. Y., and New York City, manufactures superior
CHURCH AND SCHOOL BELLS

The Prospects of the Small College...

By
**WILLIAM R.
HARPER**

RECAST from an address delivered before the National Educational Association, at Charleston, South Carolina, July 10, 1900. The substance of the book was also given as a course of lectures at the University of Chicago during the past summer.

NOW READY, 12MO, PAPER, 25c. (POSTPAID), SENT ON RECEIPT OF PRICE BY THE PUBLISHERS. . .

**The University of Chicago Press
CHICAGO, ILLINOIS**

(A complete Catalogue of Publications sent on Request.)

Professional Reading for Ministers

SUBJECTS

- (1) The Historical and Literary Origin of the Pentateuch
- (2) Old Testament Prophecy
- (3) The Origin and Growth of the Hebrew Psalter
- (4) The Life of the Christ
- (5) The Apostolic Age
- (6) The Problems Connected with the Gospel of John
- (7) Christianity and Social Problems
- (8) The Preparation of Sermons
- (9) The Teaching of Jesus
- (10) The History of Israel

BOOKS CAREFULLY SELECTED BY THE COUNCIL OF SEVENTY
AND REVIEWS PREPARED BY MEMBERS OF THE COUNCIL

Bible Study Courses for Church Classes

SUBJECTS

- (1) The Life of the Christ
- (2) The Foreshadowings of the Christ
- (3) The Founding of the Christian Church
- (4) The Work of the Old Testament Sages
- (5) The Work of the Old Testament Priests

MATERIAL PREPARED BY THE ABLEST INSTRUCTORS
IN THE OLD AND THE NEW TESTAMENT

FOR CIRCULARS, SPECIMENS OF WORK, ETC., ADDRESS

The American Institute of Sacred Literature

WILLIAM R. HARPER, *Principal*

Hyde Park, Chicago, Ill.

Bible Study Sunday

September 15, 1901

THE American Institute of Sacred Literature desires to announce the date for Bible-Study Sunday in 1901, and earnestly requests the ministers of the country who are willing to coöperate in a plan for emphasizing and systematizing the work of Bible Study in the Churches (see pages 361, 362) to sign the agreement below and return it to the headquarters of the

*American Institute of Sacred Literature
Hyde Park, Chicago, Ill.*

In the interest of my Church and Congregation:

(1) I will set apart one service in my church on Sunday, September 15, for the presentation of an address upon the subject of *Bible Study and its Relation to the Christian Life and to the Work of the Church*.

(2) I will follow up this address by a vigorous attempt to enlist as many of my church members as possible in a systematic study of the Bible in classes or individually.

(3) *In this connection I shall be glad to recommend the Outline Study Courses of the American Institute of Sacred Literature, and will have distributed at the public services three hundred of the announcements of these courses.

(4) I will use my influence in securing the signatures of other ministers to this promise of coöperation, and wish for that purpose _____ copies of this blank form.

Name _____

Address _____

Pastor of _____

**Any minister agreeing to this will receive the material on one subject free of charge.
N.B. One may subscribe to such of the articles as he wishes and cross off the remainder.*

R. R. Donnelley & Sons Co.

The Lakeside Press

PRINTERS AND BINDERS

THE PRINTING OF BOOKS DEMANDING TASTE AND CAREFUL EXECUTION, PRIVATE EDITIONS, COLLEGE CATALOGUES, AND ANNUALS A SPECIALTY. WE PRINT MORE FINE BOOKS THAN ALL OTHER HOUSES WEST OF NEW YORK. OUR NEW FACTORY, RUN ENTIRELY BY ELECTRICITY, IS THE MOST ADVANCED PRINTING PLANT IN THE COUNTRY. THE LAKESIDE PRESS BLDG., PLYMOUTH PLACE, COR. POLK, CHICAGO.



SOME PUBLICATIONS OF THE UNIVERSITY OF CHICAGO ON

Religion and Theology

- Constructive Studies in the Life of Christ.** Prepared for Use in Advanced Bible Classes. By ERNEST D. BURTON and SHAILER MATHEWS. With many corrections and revisions since its appearance in the *Biblical World* in 1900. 302 pp., 8vo, cloth \$1.00
- The Primitive Era of Christianity as Recorded in the Acts of the Apostles, 30-63 A. D.** A Series of Inductive Studies in the English Bible. By CLYDE W. VOTAW. 122 pp., 8vo, paper, net25
- Books for New Testament Study.** Prepared by CLYDE WEBER VOTAW and CHARLES F. BRADLEY. Recommended by the Council of Seventy. 80 pp., royal 8vo, paper, net50
- The Present Status of the Inquiry Concerning the Genuineness of the Pauline Epistles.** By BERNHARD WEISS. 78 pp., royal 8vo, paper, net50
- The Contest for Liberty of Conscience in England.** By WALLACE ST. JOHN. 155 pp., royal 8vo; paper, net \$0.50; cloth, net75
- The Utterances of Amos Arranged Strophically.** By PRESIDENT WILLIAM R. HARPER. 20 pp., royal 8vo, paper, net15

For sale by Bookdealers or by the Publishers

THE UNIVERSITY OF CHICAGO PRESS CHICAGO, ILLINOIS

BIBLIOGRAPHY OF THEOLOGICAL AND SEMITIC LITERATURE

For the Year 1900

BY WILLIAM MUSS-ARNOLT
INSTRUCTOR IN THE UNIVERSITY OF CHICAGO

I. Semitic Bibliography

II. Theological Bibliography

- A. Prolegomena
- B. Exegetical Theology
- C. Historical Theology
- D. Christian Art and Archaeology
- E. Systematic Theology
- F. Practical Theology and Allied Subjects

The only complete bibliography of theological and Semitic literature for the year 1900
108 pages, royal 8vo, paper, 50 cents, net

FOR SALE BY BOOKDEALERS OR BY THE PUBLISHERS
THE UNIVERSITY OF CHICAGO PRESS, Chicago, Illinois



\$6 FOR \$3

In 12 Little Monthly Payments



Three thousand dailies, weeklies, and monthlies are required to produce one copy of PUBLIC OPINION. It is a magnificent weekly magazine, comprising in its 52 issues a grand total of over 1700 pages of reading matter and nearly 1000 illustrations. Its field is as wide as the range of human interests. Its readers, independent of other periodicals are fully abreast of the times, sufficiently well informed to appear in any company, and to discuss with intelligence both sides of every question of the hour, whether political, social, religious, educational, financial, scientific, literary, or artistic.

PUBLIC OPINION is the "indispensable weekly magazine" to presidents, statesmen, cabinet officials, professional people and men and women of affairs.

PUBLIC OPINION

A Weekly Illustrated Magazine; over 1700 pages in 52 numbers. Regular price, \$3.00

\$1000 ACCIDENT POLICY—Best \$3 Insurance Issued. BOTH (Public Opinion and Puritan Policy) \$3.00

"Worth at least \$100 per year to any progressive, intelligent reader who wants to keep posted."

"It wears like silk."
Judge Stevenson.

You can get PUBLIC OPINION for an entire year (price \$3.00) and a Puritan Accident Policy, insuring you for an entire year (price \$3.00), both for \$3.00, payable in twelve little monthly installments of 25 cents each. This policy pays \$1000 in case of accidental death, and \$5.00 per week for disability. It may be issued to anyone, man or woman, over 16 and under 65 years of age. It is as good as a government bond, being issued by one of the best companies in America. We gladly refund the money to anyone who is not satisfied that the policy alone is worth \$3.00. Upon receipt of first payment of 25 cents, in coin or stamps, your policy will be issued and your name entered upon our subscription list.

PUBLIC OPINION 5 Astor Place NEW YORK CITY

SOME IMPORTANT BOOKS ON EDUCATION

The School and Society. By JOHN DEWEY. (Third edition.) Supplemented by a statement of the University Elementary School. 130 pp., 12mo, cloth. \$1.00.

The Prospects of the Small College. By PRESIDENT WILLIAM R. HARPER. 50 pp., 12mo, paper. *Net*, \$0.25.

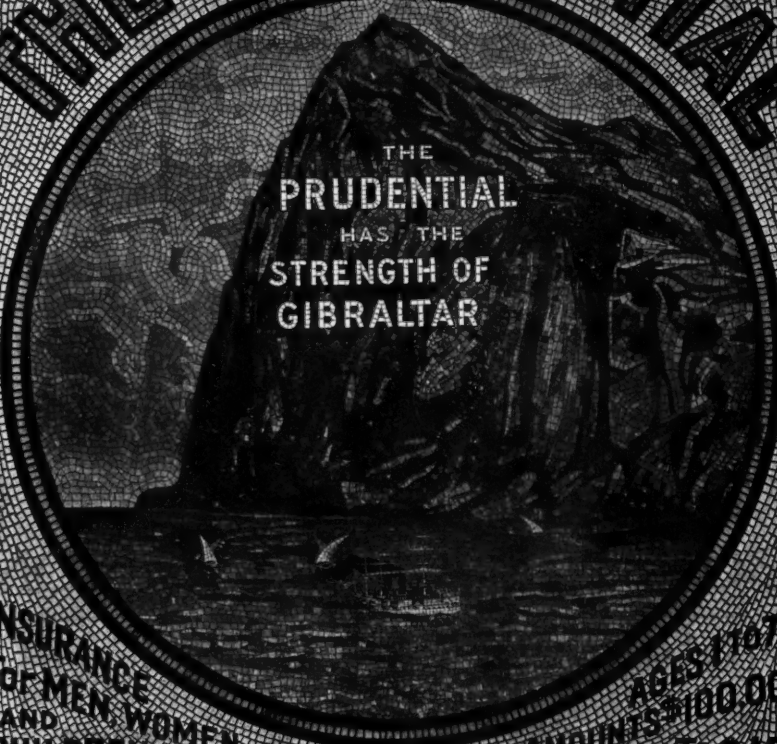
Report of the Educational Commission of the City of Chicago. The commission was appointed by HON. CARTER H. HARRISON, January 19, 1898, and the report is edited by PRESIDENT WILLIAM R. HARPER. (Second edition.) 250 pp., royal 8vo, paper. *Net*, \$1.00.

The Education of Business-Men. A View of the Organization and Courses of Study in Commercial High Schools of Europe. By EDMUND J. JAMES. 232 pp., 8vo, paper. *Net*, \$0.50.

The Philosophy of the Humanities. By THOMAS FITZ-HUGH. 63 pp., royal 8vo, paper. *Net*, \$0.50.

FOR SALE BY BOOKDEALERS OR BY THE PUBLISHERS
THE UNIVERSITY OF CHICAGO PRESS, Chicago, Illinois

THE PRUDENTIAL



THE
PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR

INSURANCE
FOR MEN, WOMEN
AND CHILDREN

AGES 16-70
AMOUNTS \$100,000
To \$1,500,000

The Rock of Gibraltar

pictured in mosaic at the entrance to the Home Office Buildings owned and occupied by THE PRUDENTIAL, symbolizes the strength of this Company which protects the holders of over

FOUR MILLION POLICIES

by Life Insurance of over

\$600,000,000

THE PRUDENTIAL INSURANCE CO. of America

JOHN F. DRYDEN, President

Home Office: NEWARK, N.J.

A Tonic and Nerve Food

**HORSFORD'S
Acid Phosphate.**

When exhausted, depressed or weary from worry, insomnia or overwork of mind or body, take half a teaspoon of Horsford's Acid Phosphate in half a glass of water.

It nourishes, strengthens and imparts new life and vigor by supplying the needed nerve food.

Sold by Druggists in original packages only.

FRAGRANT

SOZODONT

A perfect Dentifrice for the

Teeth and Mouth

SOZODONT LIQUID . . . 25c
SOZODONT TOOTH POWDER . . . 25c
Large LIQUID and POWDER . . . 75c **25^c**

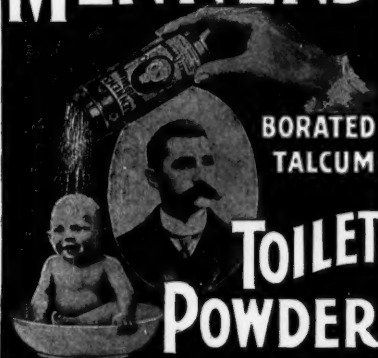
A dentist writes:

"As an antiseptic and hygienic mouthwash, and for the care and preservation of the teeth and gums, I cordially recommend Sozodont. I consider it the ideal dentifrice for children's use."

SOZODONT is sold at the stores, or it will be sent by mail for the price. Mention this Magazine.

HALL & RUCKEL, New York.

MENNEN'S



BORATED
TALCUM

**TOILET
POWDER**

Delightful after Bathing, A Luxury After Shaving

A positive relief for **PRICKLY HEAT, CHAFING** and **SUNBURN**, and all afflictions of the skin. Removes all odor of perspiration. **Get MENNEN'S** (the original), a little higher in price, perhaps, than worthless substitutes, but there is a reason for it.

Sold everywhere, or mailed for **25 cents**. (Sample free.)
GERHARD MENNEN CO., Newark, N. J.

**Prices reduced for
Spring & Summer**

Jaeger
PURE WOOL **UNDERWEAR**
Send for
Illustrated
Catalogue.

New York: 116 West 23d St.
Brooklyn: 157 Broadway
Boston: 604 Fulton St.
Philadelphia: 230-232 Boylston St.
Chicago: 934 Chestnut St.
82 State St.

Agencies in all principal cities

*What
Ira D. Sankey
Says about the
Dr. Deimel
Underwear*

"I wish to say to my friends that I have been wearing the Dr. Deimel Underwear for the last four years constantly, and it has been not only a comfort every day since I bought it, but it has been the means of preventing me from taking cold, as I was constantly doing when I wore flannel or woolen underwear.

I wish to recommend the Dr. Deimel underwear as the coming underwear of the world."

IRA D. SANKEY.

**Send for Free Booklet and
Sample Pieces of Linen-Mesh**



All genuine Dr. Deimel Under-garments bear this Trade-Mark. If you cannot obtain them, write to us.

And this is only one testimonial of thousands.

Dr. Deimel's Linen-Mesh Underwear is growing in popularity every day because it has merit. Physicians all over the country wear and recommend it.

ADDRESS

The Deimel Linen-Mesh System Co.

491 Broadway, New York

San Francisco, Cal.	Montreal, Canada
111 Montgomery St.	2202 St. Catherine St.
Washington, D. C.	London, E. C., Eng.
728 16th St., N. W.	10-12 Broad St.

A PIANO

at a NOMINAL PRICE



Chicago's largest music house, Lyon & Healy, to sharply reduce stock, offers sample new uprights, slightly used pianos, and second-hand instruments, at almost nominal prices. Good durable uprights as low as \$100, warranted as represented. Square pianos \$20 and upward. Grands from \$200. Send for complete list. Among the makers are: Decker Bros., Hardman, Knabe, Steinway, Weber, Hale, Bauer, Fischer, Hazelton, and others. If you are interested in a piano, do not fail to write. Any piano not proving exactly as represented may be returned at their expense. Address

LYON & HEALY,
100 Adams St., Chicago

**RIDE A COCK-HORSE TO BANBURY CROSS,
TO SEE A FINE LADY UPON A WHITE HORSE,
RINGS ON HER FINGERS, AND BELLS ON HER TOES,
SHE SHALL HAVE MUSIC WHEREVER SHE GOES."**



**SO SINGS THE FOND MOTHER IN NURSERY RHYME
TO HER GLAD INFANT, THE WHILE KEEPING TIME;
AND SO CAN ALL MOTHERS WITH TUNEFUL REFRAIN
DELIGHT IN THEIR INFANTS, WHOSE HEALTH THEY MAINTAIN,
THROUGH
MRS. WINSLOW'S SOOTHING SYRUP
OVER FIFTY YEARS SOLD
TO MILLIONS OF MOTHERS IN THE NEW WORLD AND OLD.**



For **\$1.00**
Only

We will deliver anywhere in the U. S. we can reach by express [we will pay express charges] a case containing enough

TOILET PAPER

To last any average family a full year; finest satin tissue, A. P. W. BRAND.

If you ever saw better at anything like the price per 1000 sheets, we will refund the dollar. Our guarantee is good—we are the largest makers in the world, and originated the perforated roll.

Sample Sheets and Booklet mailed FREE

A. P. W.
Paper Company

Montgomery St., Albany, N.Y.



Papa says he can't help
feeling stylish in
"LION BRAND"
SHIRTS, COLLARS AND CUFFS



Lion Brand Shirts, Collars and Cuffs fit you because, they fit each other. Two collars or two cuffs cost 25 cents. It doesn't pay to pay more. Shirts cost \$1.50 or \$2 depending on the kind you want. Ask your furnisher. If he doesn't carry them in stock, we will send the name of one who will supply you. Do not send us money.

United Shirt & Collar Co., Makers, Troy, N. Y.

Enlarged Section through a

KREMENTZ

ONE
COLLAR

Strongest where strain is greatest.

PIECE
BUTTON

Cannot break:
If damaged
from any cause
you get another
without charge.

Easy to button
and unbutton.
When buttoned
it stays
buttoned.

Made of One
Piece of Metal
without Seam or Joint.

Ask the Dealer for the "KREMENTZ."

The genuine have the name stamped on the back. The quality is guaranteed.

Our Booklet, THE STORY OF A COLLAR BUTTON, free for the asking, tells all about Krementz Buttons, and illustrates the different styles.

KREMENTZ & CO.,

34 Chestnut St., Newark, N. J.



The Improved

BOSTON GARTER

The Standard
for Gentlemen

ALWAYS EASY

The Name "BOSTON
GARTER" is stamped
on every loop.

The
Velvet Grip
CUSHION
BUTTON
CLASP

Lies flat to the leg—never
Slips, Tears nor Unfastens.

SOLD EVERYWHERE.

Sample pair, Silk 60c., Cotton 25c.
Mailed on receipt of price.

GEO. FROST CO., Makers,
Boston, Mass., U.S.A.

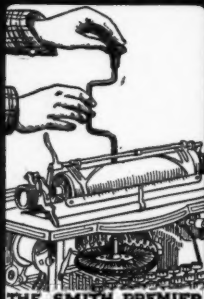
EVERY PAIR WARRANTED

GRAND PRIZE, PARIS, 1900—HIGHEST AWARD POSSIBLE

TWO WAYS TO CLEAN TYPEWRITER TYPE



THE OLD WAY



THE SMITH PREMIER
THE BEST WAY

ONE type at a time, with a pin and an old tooth brush. Result—Time wasted, hands dirty, temper bad.

ALL type in a few seconds with The Smith Premier Type Cleaning Brush. More about it in our new Illustrated Catalogue, Free.

The Smith Premier Typewriter Co.,
Syracuse, N. Y., U. S. A.

INSIDE FACTS



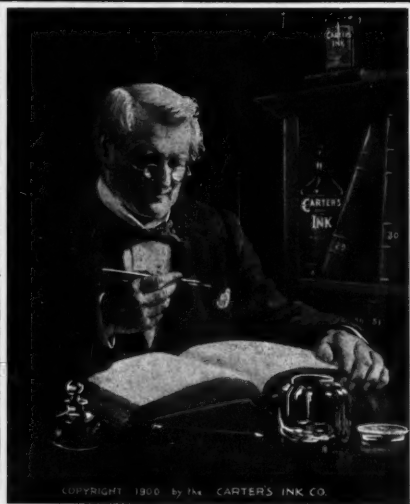
Inside a Dixon Pencil lies the secret of its excellence. Every lead is a perfect lead—cased in the finest cedar. There are no weak points in

DIXON'S American Graphite PENCILS

Made in a multitude of styles for every conceivable use. If your dealer doesn't keep them, send 16c. for samples worth double the money.

JOSEPH DIXON CRUCIBLE CO., Jersey City, N. J.

AFTER ALL CARTER'S INK IS THE BEST



COPYRIGHT 1900 BY THE CARTER'S INK CO.

AN OLD BOOKKEEPER IS DISCRIMINATING.
Better take his advice and use CARTER'S.
Send for "Inklings"—FREE.
THE CARTER'S INK CO., BOSTON, MASS.



The No. 2

"New
Manifolding"

HAMMOND
TYPE-
WRITER

IMPROVED INCREASED AUTOMATIC SUPERIOR **Manifolding** METHOD POWER BLOW RESULT

It also has a number of Valuable Mechanical Improvements.

It is the Only Writing Machine that makes uniformly legible manifold copies.

It is the Only Writing Machine that will write in many languages and styles of type on the same machine.

The Hammond Typewriter Company

FACTORY AND GENERAL OFFICES

69th to 70th Sts., East River, NEW YORK, N. Y., U.S.A.

BRANCHES IN PRINCIPAL CITIES.
REPRESENTATIVES EVERYWHERE.

Pens-Pens

EASE IN WRITING
FALCON No. 048

Other
Leading
Numbers.
14, 130, 913,
442.



WORKS AT
LARGEN N.J.

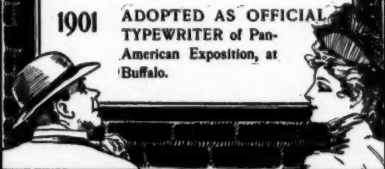
ESTERBROOK & CO.
FALCON, PEN.

ESTERBROOK & CO.
ESTABLISHED
1860
26 JOHN ST.
NEW YORK.
FOR SALE BY ALL STATIONERS.



REMINGTON TYPEWRITER BULLETIN

- 1893 OFFICIAL TYPEWRITER of the World's Columbian Exposition at Chicago.
- 1897 GRAND PRIX (highest award) at Brussels.
- 1898 DIPLOMA OF HONOR (highest award) at Luxembourg.
- 1899 DIPLOMA OF HONOR at Ghent.
- 1900 GRAND PRIX (outranking all medals) at Paris.
- 1901 ADOPTED AS OFFICIAL TYPEWRITER of Pan-American Exposition, at Buffalo.



NEW MODEL

Densmores, Nos. 4 & 5

A great gain over all others in ease, speed and wear, and in the number of ends accomplished.

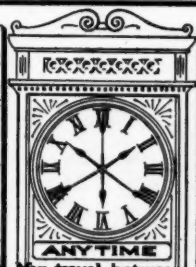


Ball Bearing throughout.
Booklet free. .

Densmore Typewriter Co.

309 Broadway, New York.

MONON
TRAINS FOR
La Fayette
W. Baden Spr.
Fr. Lick Spr.
Louisville
Mammoth Cave
Chattanooga
New Orleans
All Southern
Cities.



MONON
TRAINS FOR
Indianapolis
Dayton
Cincinnati
Asheville
Atlanta
Jacksonville
St. Augustine
Tampa
Havana.

You travel between
CHICAGO
LOUISVILLE
INDIANAPOLIS
AND
CINCINNATI
OO VIA

MONON ROUTE

AND C.H.&D Rwy.

LUXURIOUS PARLOR AND DINING
CARS BY DAY.
PALACE SLEEPING AND COMPART-
MENT CARS BY NIGHT.
6 TRAINS DAILY BETWEEN
CHICAGO AND THE OHIO RIVER
WE H. M'DOEL. FRANK J. NEEDS. CHAS. ROCKWELL
PRES. & GEN'L MGR. TRAFF. MGR.
CHICAGO.

**Redmond,
Kerr & Co.**

BANKERS
41 WALL ST., N. Y.

DEAL IN
High Grade
Investment
Securities

List of current offerings sent on application
Transact a general banking business

Receive deposits subject to draft. Dividends and interest collected and remitted. Act as Fiscal Agents for and negotiate and issue loans of railroads, street railways, gas companies, etc. Securities bought and sold on commission. Members of New York Stock Exchange.

Issue Travelers'
LETTERS OF CREDIT
available throughout the world

PHILADELPHIA CORRESPONDENTS
GRAHAM, KERR & CO.

"MADE FROM THE BEAN"

Kuyler's

C
O
C
O
A
A
N
D



C
H
O
C
O
L
A
T
E

PURE! HEALTHFUL! STRENGTHENING!
Sold at our Stores and by ..
.. GROCERS EVERYWHERE .



BETWEEN

CHICAGO ↔ KANSAS CITY,
CHICAGO ↔ ST. LOUIS,
CHICAGO ↔ PEORIA,
ST. LOUIS ↔ KANSAS CITY.

THROUGH PULLMAN SERVICE
BETWEEN CHICAGO AND

HOT SPRINGS, Ark., DENVER, Colo.,
TEXAS, FLORIDA, UTAH,
CALIFORNIA AND OREGON

IF YOU ARE CONTEMPLATING A TRIP, ANY PORTION OF WHICH CAN BE MADE OVER THE CHICAGO & ALTON, IT WILL PAY YOU TO WRITE TO THE UNDERSIGNED FOR RATES, MAPS, TIME-TABLES, ETC.

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT,
CHICAGO, ILL.



**Waukesha Hygeia
Mineral Springs Water**

FROM IT IS MADE THE FAMOUS
BORO-LITHIA WATER GINGER ALE
AND WILD CHERRY PHOSPHATE



THE WAUKESHA WATER CO.

132 N. Jefferson Street, Chicago
Telephones - - Monroe 1166 and 1168

INSURE IN _____
The TRAVELERS,
of Hartford, Conn.



Life, . . .
Endowment,
and Accident
. . . Insurance
OF ALL FORMS.

Health Policies.

Indemnity for Disability caused by Sickness.

Liability Insurance.

Manufacturers and Mechanics, Contractors, and Owners of Buildings, Horses, and Vehicles, can all be protected by policies in **THE TRAVELERS INSURANCE COMPANY.**

Paid-up Cash Capital, . . . \$1,000,000.00
ASSETS, 30,861,030.06
Liabilities, 26,317,903.25
EXCESS, 3½ per cent basis, 4,543,126.81

Life Insurance in force, . . . \$109,019,851.00
Returned to Policy holders, . . . 42,643,384.92

J. G. BATTERSON, President.
S. C. DUNHAM, Vice President. **H. J. MESSENGER, Actuary.**
JOHN E. MORRIS, Secretary. **E. V. PRESTON, Sup't of Agencies.**

PIERCE CYCLES CUSHION FRAME
CHAINLESS
AND
CHAIN WHEELS.

TRIED
AND
TRUE

NOT IN A TRUST.

MAKES ALL ROADS SMOOTH

GEORGE PIERCE CO. BUFFALO-BOSTON-NEW-YORK-DENVER

PAN-AMERICAN
SPECIAL
COMBINES CUSHION FRAME,
BEVELED GEAR CHAINLESS
AND HUB COASTER BRAKE.
LEADS the WORLD

TIME SAVING SYSTEMS OF ACCOUNTING

During our twelve years of continuous experience with representative houses throughout the country in every line of business, we have selected from the best a corps of practical experienced

ACCOUNTANTS

whose services we offer at a reasonable charge to concerns desiring the common sense of practical experience applied to their business system. We also offer the services of one or many competent

AUDITORS

There will be no guess work, no erratic theory in the work we do. Competition is keener today, and it costs more to do business than ever before. To succeed you must have perfect organization. As

DEVISERS OF BUSINESS SYSTEMS

we can provide for your business a simple, economical, accurate accounting system which will show as often as may be desired the true condition of affairs in detail. We stand on our record as

MANUFACTURERS

of Loose Leaf Binding and Filing Devices and Supplies. We have experience to sell to those who want and are willing to pay for results. Address our Audit Department, Chicago.

BAKER-VAWTER COMPANY

ATCHISON, KAN. CHICAGO HOLYOKE, MASS.

Our Engraving

Of Wedding Stationery has something to commend itself to people of taste and refinement over the common, ordinary kind.

Our Prices

Are as low as work of our standard can be named.

We send you finely engraved plate and 100 of latest style visiting cards for \$1.50.

Monogram and initial work a specialty.

High class correspondence papers.

S. D. Childs & Co.

140-142 Monroe St.

CHICAGO.

Established 1837

THE FASTEST FLYERS USE

Hartford Tires

FOR
BICYCLES
And CARRIAGES

The HARTFORD RUBBER WORKS CO., HARTFORD, CONN.

Big Four Route

FROM
CHICAGO
TO

Indianapolis, Cincinnati, Louisville,
the
South and Southeast.

THE SCENIC LINE TO

Virginia Hot Springs and Washington, D.C.,

via the Picturesque

CHESAPEAKE & OHIO R'Y,
the short line to
Asheville, N. C., and Florida.

W. J. LYNCH, G.P. & T.A. W. P. DEPPE, Ass't G.P. & T.A.

CINCINNATI, O.

J. C. TUCKER, G.N.A. 234 Clark St., CHICAGO

**PAN-AMERICAN
EXPOSITION**

THE
WABASH
IS THE SHORTEST LINE
TO **BUFFALO** FROM
KANSAS CITY, ST. LOUIS, CHICAGO
AND INTERMEDIATE POINTS.

For Descriptive Matter, Rates, etc., call on nearest
Ticket Agent, or address
G. S. CRANE, Gen'l Pass'r and Ticket Agent, ST. LOUIS.

**PICTURESQUE
ROUTE
TO
N. E. A. MEETING**
Detroit, Michigan
JULY 8 to JULY 12
AND THE
Pan-American Exposition
Buffalo, New York
MAY to NOVEMBER, 1901

CITY TICKET OFFICE:
249 Clark Street, cor. Jackson Boulevard
CHICAGO



NOTICE

The EXCELLENT
PASSENGER
SERVICE

From CHICAGO
To the EAST

TRAIN No.	ALL TRAINS DAILY	
6	8:30 a.m.	Buffalo, Albany, and New York.
10	10:30 a.m.	New York and Boston Special.
16	2:00 p.m.	New England Express.
22	5:30 p.m.	Lake Shore Limited.
26	8:30 p.m.	Cleveland.
28	10:35 p.m.	New York and Boston Express.
32	3:00 a.m.	Buffalo and East.

City ticket office, 180 Clark St.
F. M. BYRON, G. W. A., Chicago, Ill. | A. J. SMITH, G. P. A., Cleveland.

THE PHOTOGRAPHIC TIMES For May

WAS one of the most valuable contributions to photographic literature ever published. It contained, besides other features of value, nineteen examples of the work of the recently deceased H. P. Robinson, perhaps the world's greatest photographer. Many of these are of full page size, printed on heavy plate paper, and the frontispiece in photogravure is by the same artist. This number should be on the shelves of all who have any interest in photography as an art.

The June Number will contain many features of exceptional interest. A photogravure frontispiece, and many articles written by photographic experts which will be found to be of great value.

To introduce the magazine to a still larger circle of readers, we will send the Photographic Times for May and for June as well as one other number, all for twenty cents in stamps — **Three for the price of one.**

*The Photographic Times is published monthly.
Subscription price, \$2.00 a year.*

The SCOVILL & ADAMS COMPANY of NEW YORK
3 and 5 West Nineteenth Street, New York



Every style of Folding Camera shows its highest development in

A BULLARD CAMERA

No matter what kind you want, Bullard has it with improvements and conveniences no other make supplies, together with several new styles. Fitted with special lenses of high efficiency. The product of expert designing backed by unlimited facilities. All are

NEW THIS SEASON

Send for Catalogue No. 10, showing Folding, Cycle-folding, Long-focus, Magazine-folding, Magazine-fixed-focus, Magazine with ground-glass and plate-holder arrangement — 35 Styles — the first complete line ever offered. Our "cycle folding" is brimful of new features.

Bullard Camera Co., Springfield, Mass.

"IT'S ALL IN THE LENS"



KORONA CAMERAS

PLEASE THE CRITICAL

Our Series VI, long focus, is the only camera of this design on the market fitted with a convertible lens. It is unequalled in quality, and matchless in beauty. **SPECIAL TERMS** to educational institutions.

GUNDLACH OPTICAL CO.
ROCHESTER, N. Y.

Send for Catalogue



Platt's Chlorides, ***The Household Disinfectant.***

An odorless, colorless liquid; powerful, safe and cheap. Instantly destroys foul odors and disease-breeding matter. Sold in quart bottles only, by druggists and high-class grocers.

== FREE ==

A practical treatise compiled from Board of Health reports on contagious diseases, such as: Diphtheria, Scarlet Fever, Typhoid, Measles, Consumption, etc.; how to prevent and treat them, with illustrations showing methods of house-disinfection, will be mailed free upon request.

HENRY B. PLATT, 36 PLATT ST., NEW YORK.

Dining Cars **Service à la Carte**

ROSES are always on the tables, and delicate china, glass and silver add to the pleasure of a dinner well cooked and daintily served

All the Season's Delicacies
at Very Moderate Prices

Burlington
Route

OUR 8,000 miles of railroad reach out from Chicago, Peoria and St. Louis to all the important cities in the west and north-west such as

ST. PAUL
MINNEAPOLIS
OMAHA
KANSAS CITY
DENVER

If you are going to any of these places or to the Pacific coast, kindly let me send you time tables and other information about our train service.

P. S. EUSTIS,
Gen'l Pass. Agt., C. B. & Q. R. R.,
CHICAGO, ILL.

BUFFALO LITHIA WATER IN URIC ACID DIATHESIS, GOUT, RHEUMATISM, ETC. THIS WATER DISSOLVES URIC ACID AND PHOSPHATIC SEDIMENTS, ETC., ETC.

John V. Shoemaker, M. D., LL. D., *Professor of Materia Medica and Therapeutics in the Medico-Chirurgical College of Philadelphia, etc., in the New York Medical Journal, June, 22, 1899:*

"The **BUFFALO LITHIA WATER** is doubly efficient in **Rheumatism and Gout.** It dissolves **Uric Acid and Phosphatic sediments,** as well as other products difficult of elimination, while at the same time it exerts a moderately stimulant effect upon the renal cells, and thereby facilitates the swift removal of insoluble materials from the body. Without such action insoluble substances will precipitate in the Kidneys and Bladder. The intense suffering produced by **Stone,** together with consecutive **pyelitis and cystitis,** are avoided by prompt elimination. Unquestionably, although the speedy removal of **Uric Acid** and other products of faulty tissue change is of conspicuous benefit, **yet to PREVENT** their formation is a service still more important. **when it corrects those** **This service is performed by the BUFFALO LITHIA WATER** **digestive failures** which are responsible for the production of deleterious materials."

The late Hunter McGuire, M. D., LL. D., *Formerly President and Professor of Clinical Surgery, University College of Medicine, Richmond, Va., and Ex-President of the American Medical Association, says:*

"**BUFFALO LITHIA WATER** as an **alkaline diuretic** is invaluable. In **Uric Acid Gravel,** and indeed in diseases generally dependent upon a **Uric Acid Diathesis,** it is a **remedy of extraordinary potency.** I have prescribed it in cases of **Rheumatic Gout** which had resisted the ordinary remedies, with wonderfully good results. **I have used it also in my own case, being a great sufferer from this malady, and have derived more benefit from it than from any other remedy."**

Dr. P. B. Barringer, *Professor of Physiology and Surgery, University of Virginia:*

"In more than twenty years of practice I have used **Lithia** as an anti-uric acid agent many times, and have tried it in a great variety of forms, both in the **NATURAL WATERS** and in **TABLETS.** As the result of this experience, I have no hesitation in stating that for **prompt results I have found nothing to compare with BUFFALO LITHIA WATER** in preventing uric acid deposits in the body. My experience with it as a solvent of old existing deposits (calculi) has been relatively limited, and I hesitate to compare it here with other forms to their disadvantage; but for the **BUFFALO LITHIA WATER** **STANDS** first class of conditions above set forth I feel that **ALONE."**

Dr. Thomas H. Buckler, *of Paris (Formerly of Baltimore), Suggestor of Lithia as a Solvent for Uric Acid, says:*

"Nothing I could say would add **BUFFALO LITHIA WATER.** I have frequently used it with good results in **URIC ACID DIATHESIS, RHEUMATISM, and GOUT,** and with this object I have ordered it to Europe. **Lithia is in no form so valuable as where it exists in the carbonate, the form in which BUFFALO LITHIA WATER,** nature's mode of solution and division in it is found in **water** which has passed through **Lepidollite** and **Spondumne Mineral formations."**

Dr. J. W. Mallet, *Professor of Chemistry, University of Virginia.* Extract from report of analysis of **Calculi** discharged by patients under the action of **BUFFALO LITHIA WATER** Spring No. 2.

"It seems on the whole probable that the action of the water is **PRIMARILY and MAINLY EXERTED upon URIC ACID AND THE URATES,** but when these constituents occur along with and as **cementing matter to Phosphatic or Oxalic Calculus materials, the latter** may be so detached and broken down as to disintegrate the **Calculus** as a whole in these cases, also thus admitting of **Urethral discharge."**

James L. Cabell, M. D., A. M., LL. D., *Formerly Professor of Physiology and Surgery in the Medical Department of the University of Virginia, and President of the National Board of Health, says:*

"**BUFFALO LITHIA WATER** in **Uric Acid Diathesis** is a well-known therapeutic resource. It should be recognized by the profession as an article of **Materia Medica."**

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

TESTIMONIALS WHICH DEFY ALL IMPUTATION OR QUESTIONS SENT TO ANY ADDRESS

PROPRIETOR . BUFFALO LITHIA SPRINGS . VIRGINIA

BAKER'S BREAKFAST COCOA



"KNOWN THE WORLD OVER"
HAS RECEIVED THE HIGHEST ENDORSEMENTS
FROM THE MEDICAL PRACTITIONER, THE NURSE
AND THE INTELLIGENT HOUSEKEEPER AND CATERER

WALTER BAKER & CO. Limited
ESTABLISHED 1760 DORCHESTER, MASS.
• GOLD MEDAL, PARIS 1900 •

DeReszkés TO Weber!

March 16, 1901.

WEBER COMPANY,
New York.

Gentlemen:—Let me thank you for the beautiful Weber piano which I am now using in my apartments in the Gilsey House. Its tone-quality, remarkable for purity, power, and sweetness, commands my admiration, and I find it wonderfully adapted for accompanying the voice.

Sincerely yours,
JEAN DE RESZKÉ.

March 16, 1901.

WEBER COMPANY,
New York.

Gentlemen:—The tone of the Weber pianos used by me in New York, San Francisco, and elsewhere has given me real delight, and I have found them admirable instruments in all ways.

Sincerely yours,
EDOUARD DE RESZKÉ.

The Weber Pianos used by the artists of the Maurice Grau Opera Company during the past season (nearly all of them new instruments except for a few weeks' service) are now on sale at the WEBER WAREROOMS, 108 Fifth Avenue, corner Sixteenth Street, New York, at

SPECIAL PRICES

Write promptly for list and full particulars, mentioning this magazine.

THE X-RAYS SHOW
WHAT
SAPOLIO
SAVES

PENSE
PERIMENT
CUSES
ERTION
ASPERATION

CLEANS-SCOURS-POLISHES

